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The American Ecclesiastical Review

The Catholic University of America

Washington 17, D. C.

OXFORD CONVERT: BISHOP COFFIN, C.SS.R.

The October issue of *The American Ecclesiastical Review,* dedicated to Cardinal Newman, focused attention on the perennially interesting subject of the "Oxford Movement." It likewise recalled that astounding renaissance of Catholic life in nineteenth-century England in which converts played outstanding roles. Two qualities characterized the lives of these converts. First, they had a burning love for truth. It was this quest for truth that led them to the Catholic Church. Second, as Catholics, their light did not remain hidden, but they were given the opportunity to rise to high offices in the service of the Church they loved so loyally. Naturally, the spotlight of attention has centered on such a dominating personality as John Henry Cardinal Newman. Yet there were others who, in less prominent spheres of activity, did great work for the Church in England. Such is the case in regard to Robert Aston Coffin, C.SS.R., Bishop of Southwark, the centenary of whose conversion is celebrated this month.[1]

Robert Aston Coffin was born of a Sussex family in Brighton on July 19, 1819. His father, being a gentleman of private means, was able to give his son the advantage of a thorough education. He made his preparatory studies at Harrow, where he was enrolled in 1834. In 1837 he entered Christ Church, Oxford, as a commoner and in the following year he became a student at that college. There at Oxford he received his B.A. on Jan. 28, 1841, and his M.A. on Oct. 26, 1843. While in college he showed himself a capable student, attaining third class honors in the classics.[2]

[1] For biographical sketches, cf. M. de Meulemeester, C.SS.R., *Bibliographie générale des écrivains rédemptoristes* (Louvain, 1935), II, 70; T. Cooper, "Coffin," *Dictionary of National Biography* (London, 1887), XI, 219; J. Gillow, "Coffin," *Biographical Dictionary of the English Catholics* (London, 1885), I, 523 ff.; *Men of the Time: A Biographical Dictionary of Contemporaries* (London, 1887), 243; B. Guldner, "Coffin," *Catholic Encyclopedia* (New York, 1913), IV, 93 f.; "Coffin," *Enciclopedia universal ilustrada Europeo-Americana* (Barcelona), XIII, 1301; A. Berthe, C.SS.R.,-H. Castle, C.SS.R., *The Life of St. Alphonsus de' Liguori* (Dublin, 1905), II, 699; *The Tablet,* LIX (April 15, 1882), 564 f.; *Ibid.,* LXV (April 11, 1885), 584 f.

[2] *A Catalogue of Graduates in the University of Oxford: 1658-1850* (Oxford, 1851), 137; J. Gillow, *BDEC,* I, 523 f.; *The Tablet,* LIX (April, 1882), 564 f.; *ibid.,* LXV (April, 1885), 584.

Like many other prominent men of the times, Robert Coffin received orders, being ordained in the Anglican Church in 1843 by the Bishop of Oxford, Dr. Bogat. It was then that he received his first and only assignment as an Anglican, becoming vicar of St. Mary Magdelene's, Oxford. All this occurred in the year 1843 when there were great stirrings in the Anglican Church due to the "Tracts for the Times," the celebrated Tract 90 having appeared in 1841. Coffin enthusiastically joined the Tractarians as one of the "younger and more independent adherents."[3] As a result of his association with the Tractarians he reached the conclusion that the Church of Rome was the true Church and that there was nothing left for him to do but to make his submission. Before taking this step his father insisted that he consult Archdeacon Manning. He presented his question through Miss Lockhart, the Deborah of the Tractarians, asking whether he who believed all the dogmas of the Roman Catholic Church might still remain in the Establishment or whether he should go over to Rome. The answer of the Archdeacon was: "Who believes all the dogmas of the Catholic Church ought to become a Catholic."[4] Consequently, Coffin resigned his vicarage and was admitted into the Church at Prior Park on Dec. 3, 1845, receiving conditional Baptism from Dr. Brindle. Newman, who was present at the ceremony, in a letter to Dalgairns mentions that he left Coffin overcome and somewhat sad at the prospect of confession. Although Coffin was received into the Church on Dec. 3, he preferred to postpone his first Communion until Dec. 8, the feast of Our Lady's Conception. On that day he wrote Newman saying that he was full of a peace and joy that he had not had for years.[5] Thus began the Catholic life of another Oxford convert.

It was fortunate that for a year after his conversion he had the opportunity of enjoying a happy combination of useful occupation and quiet leisure. During 1846 he was a guest of Mr. Ambrose

[3] G. Stebbing, C.SS.R., *The Church in England* (London, 1921), 524; T. Cooper, *DNB*, XI, 219.

[4] "Notes of the R. A. Coffin's Conversations taken by B. Lubienski, C.SS.R." Cf. E. Purcell, *The Life of Cardinal Manning* (London, 1896), II, 78.

[5] W. Ward, *The Life of John Henry Cardinal Newman* (London, 1912), I, 107.

Lisle Phillipps at Grace Dieu, acting as tutor for the family. Meanwhile many of the Oxford converts who, spiritually speaking, had come over to Rome, were now literally directing their steps towards the Eternal City. Early in 1847 Coffin was in Rome, his purpose being to prepare for the priesthood and to be initiated into the life of the Oratorians. With Newman, St. John, Penny, Dalgairns, Stanton, and Bowles he took up his residence in Santa Croce, which Pius IX had chosen for them. Fr. Rossi from the Oratory in Rome acted as their novice master. There in Rome on Oct. 12 Coffin passed his examination for Orders and was ordained by the Cardinal Vicar on the 31st of the same month. On Nov. 27 Fr. Coffin left Rome to return to his native England.[6]

In January of 1848 Fr. Coffin went to Old Oscott, or Maryvale, where on Feb. 2 Newman formally inaugurated the first community of the Oratorians in England.[7] Fr. Coffin was not long in England when he began to use his talents in the service of the Church through the apostolate of the pen. In 1848 he published *The Oratory of the Faithful Soul.* This was a translation of selections of the *Sacellum animae fidelis* of Blosius.[8] This publication is indicative of the future literary activity of Fr. Coffin. He is not to be ranked as an original writer, but rather as a translator. In his translations he shows a strong inclination to pass on to the revived Catholicism of England the richness of Catholic devotional life "which is a special feature of those countries where persecution has never forced the faithful to restrain themselves from giving the most full outward expressions to feelings which animate and are the life of every Catholic soul."[9] *The Oratory of the Faithful Soul* is a work containing devotions to the Blessed Sacrament and to the Blessed Virgin. Significant from the standpoint of Fr. Coffin's background, the milieu of the Church in England, and the relation between devotion and dogma is his concise, but precisely theological defense of devotion to the Blessed Virgin. On this point he reminds his English readers:

[6] *Ibid.*, I, 182 f., 191; B. Ward, *The Sequel to Catholic Emancipation* (London, 1915), II, 175 f.; *Men of the Time*, 243.

[7] W. Ward, *op. cit.*, I, 197 f.; B. Ward, *op. cit.*, II, 177 f.; G. Stebbing, *op. cit.*, 525 f.

[8] M. de Meulemeester, *op. cit.*, II, 70; *British Museum, General Catalogue of Printed Books* (London, 1937), XX, 777.

[9] R. Coffin, *The Oratory of the Faithful Soul* (Baltimore), 7.

No Catholic need be told that it is ordinarily impossible to love our Blessed Saviour as we ought, without at the same time having a most intense devotion to the Blessed Virgin. The one naturally flows from the other, and the more we meditate upon the Mystery of the Incarnation, the more we dwell on and fix in our minds the great doctrine that God became man for us; the more we shall see and feel, that no words, no language can adequately express the exceeding dignity to which the Blessed Virgin has been raised as Mother of God, the more shall we perceive the claim She has upon our veneration and love, and become convinced that no consequences are too great to follow from that most wonderful and incomprehensible mystery.[10]

Thus, by his publications of Catholic devotional works he was at the same time spreading a greater knowledge of Catholic doctrine and theology.

Of Fr. Coffin's life as an Oratorian little more need be added except that he became superior of St. Wilfrid's in 1848. Meanwhile he was passing through a spiritual crisis which resulted in his leaving the Oratorians. A strong desire to consecrate himself to God by religious vows and to enter upon a life combining the quiet of the cloister with a militant zeal for souls led him to join the Congregation of the Most Holy Redeemer which had been introduced into England in 1843 and for which he had an attraction since he entered the Church. Consequently, late in 1850 he went to St. Trond, Belgium, to make his novitiate, living there with such well-known early English Redemptorists as John Furniss, William Plunkett, James Bradshaw, John Stevens, Thomas Bridgett and Edmund Vaughan. There on Feb. 2, 1852, exactly four years after the formal inauguration of his Oratorian life at Maryvale, he made his profession as a Redemptorist.[11] A new phase of his life was beginning.

His Redemptorist apostolate was a long and busy one, spanning the years from 1852 to 1882. Returning to England he had the opportunity of realizing his ambition to become a missionary. Starting immediately in 1852 he was constantly engaged in giving missions to the people. This work carried him not only through England, but also to Scotland and Ireland, winning for him wide

[10] *Ibid.*, 4.

[11] G. Stebbing, C.SS.R., *The Redemptorists* (New York, 1924), 151 ff., 160; A. Berthe-H. Castle, *op. cit.*, II, 699 ff.; J. Gillow, *BDEC*, I, 524 f.

renown as a preacher. Being of a gentle, sympathetic, and conciliatory nature, and filled with a sincere and straightforward loyalty to the Church, he won the confidence of all who knew him. Besides being engaged in giving missions, Fr. Coffin frequently conducted retreats, especially for the clergy. This was a work which he cherished highly and it has been remarked that perhaps his special gift was a tender love for, and interest in, priests. It was only natural that his zeal should extend itself not only to Catholics, but also to those outside the fold. He was desirous of making as many converts as possible. In this regard his past and varied experience of Anglicanism stood him in good stead, for he had great success with converts and especially with Anglican clergymen.[12]

Fr. Coffin played a very prominent part in the early history of the Redemptorists in the British Isles, being appointed to high positions of authority and responsibility, thus attesting to the proved confidence placed in him by his higher superiors. He was but three years back in England when, in 1855, he was appointed Rector of St. Mary's, Clapham. He held this position until 1865, acting in the latter half of these years as Vice-Provincial. In 1865 the English Province was canonically created and it was Fr. Coffin who was appointed to this office, thereby becoming the first Provincial of the English Province. On entering into office he was the provincial head of a Congregation that had been in England only twenty-two years. It then consisted of the three houses of Clapham, Bishop Eton, and Limerick, in Ireland. From 1865 until 1882 his was the task of consolidating the work already inaugurated and of seeing that the Congregation took deep root and expanded in the British Isles. During his tenure of office he established foundations in England, Scotland, and Ireland. Perth, the first Redemptorist house founded in Scotland in 1869, has the distinction of being the first monastery in Scotland since the Reformation. In 1875 Fr. Coffin established a house in Teignmouth, South Devon, setting it aside as the house of studies for the province. The new foundation in Ireland, during Fr. Coffin's Provincialate, was that of Dundalk, which was begun in 1876. Not only did Fr. Coffin consolidate the work of the Congregation in the British Isles and watch over its new developments, but he also showed

[12] *The Tablet*, LIX (April, 1882), 564 f.; *ibid.*, LXV (April, 1885), 584; G. Stebbing, *op. cit.*, 162.

himself willing to give some of his small staff for the work of the foreign missions. In 1872 he began sending Fathers to the island of St. Thomas in the West Indies. One of his last acts as Provincial was to send Fr. Vaughan to Australia to establish a house at Singleton in New South Wales.[13]

Despite the laborious work of missions and retreats, together with the cares and responsibilities of office, Fr. Coffin engaged in the publication of many works during these years. We have already noticed his desire to introduce into England translations of Catholic devotional literature. Now, as a Redemptorist, it was his ambition to acquaint the English-speaking world with the spiritual treasures of St. Alphonsus Liguori.[14] In 1854, on becoming editor of the projected series, he began these publications, carrying them on until 1868, three years after he was appointed Provincial. Thus Fr. Coffin is the first to bring out an English collection of the works of St. Alphonsus. It is true that this first collection is incomplete and does not include all the ascetical works of the saint. Nevertheless, it is important because it introduced these works on a large scale to a new country, and later served as a help for Fr. Grimm in bringing out the American edition. Fr. Coffin's project was inaugurated with the blessing and approval of Pope Pius IX. The Coffin collection of St. Alphonsus, published in London, comprises six volumes. In 1854 there appeared two works, *The Christian Virtues* and *The Mysteries of Faith: The Incarnation.* The other works in chronological order are: *The Mysteries of Faith: The Holy Eucharist,* 1855; *The Eternal Truths,* 1857; *The Redemption,* 1861; and *The Glories of Mary,* 1868.[15] The above list, however, is not an exhaustive enumeration of Ft. Coffin's pub-

[13] A. Berthe-H. Castle, *op. cit.,* II, 698 f., 703, 708, 715, 717, 730; G. Stebbing, *op. cit.,* 161 ff., 173, 176 f.; C. Ryder, C.SS.R., *The Life of Thomas E. Bridgett,* C.SS.R. (London, 1906), 34 f., 39.

[14] In a letter of thanks to Dr. Russell in 1842 for a volume of sermons of St. Alphonsus, Newman expressed the desire that the Church were known by such writings, since the heart of England would be gained when she showed herself in the exercise of her true functions of exhorting, teaching and guiding . . . not by learned discussions or acute arguments or report of miracles. Cf. H. Tristram, "Dr. Russell and Newman's Conversion," *The Irish Ecclesiastical Record,* Fifth Series, LXVI (Sept., 1945), 195.

[15] M. de Meulemeester, *Bibliographie générale des écrivains rédemptoristes* (Louvain, 1933), I, 221 f.; *British Museum, General Catalogue of Printed Books* (London, 1932), III, 659.

lication of *Alphonsiana.* During these years, and even after 1868, he published or edited many other of the saint's smaller treatises in special editions. In 1855 he brought out a new translation of the *Visits to the Most Holy Sacrament and to the Blessed Virgin Mary*; in 1860 *A Devotion in Honour of St. Joseph*; and in 1863 *Hymns and Verses on Spiritual Subjects.* In 1865 Fr. Coffin edited *Prayers for the Church and the Pope from St. Alphonsus, Suited for Distribution at the Present Time.* When one recalls the precarious position of the Church and the Papacy during these critical and turbulent years of the nineteenth century, one can readily see the timeliness of such a publication. Finally, in 1872 there was published *The Month of Mary,* a work made up of extracts from *The Glories of Mary.* It was only natural that Fr. Coffin should acquaint his readers with the life of the saint whose spiritual treatises he had been translating over a period of so many years. Hence, in 1880 he published at Dublin *The Life of St. Alphonsus Maria de' Liguori, Founder of the Congregation of the Most Holy Redeemer.* This was a translation of Surius to which was added an appendix on the Doctorate of St. Alphonsus. The only non-Alphonsian work of Fr. Coffin during these years was a short brochure of nineteen pages entitled: *Hear the Church.* This was an instruction delivered to the congregation of St. Mary's, Clapham, on Sunday, Oct. 16, 1870, and printed the same year.[16]

Naturally, much of the work and influence of Fr. Coffin during these years was centered on affairs concerned directly with the Congregation of the Most Holy Redeemer. Nevertheless, his preoccupation with Redemptorist concerns did not prevent him from showing a healthy interest in, and exercising a salutary influence on, Church life in general. In fact, he was a typical specimen of the English convert priest and Oxford graduate, fully in touch with all that was highest in the general religious life of the country.[17] Certainly, by his missionary and retreat work, his priestly and parochial activity, the foundation of religious houses, and the pub-

[16] M. de Meulemeester, *op. cit.*, I, 222-33; II, 70 f.; *British Museum, Catalogue of Printed Books* (London, 1886), cf. "Coffin," p. 116; *British Museum, General Catalogue of Printed Books* (London, 1932), III, 659, 661; (London, 1937), XX, 777; J. Gillow, *BDEC,* I, 525 f.; B. Guldner, *Catholic Encyclopedia,* IV, 94. Gillow and Guldner credit Coffin with the 1852 edition of the *Glories of Mary.* That translation is by Fr. Weld.

[17] G. Stebbing, *The Redemptorists,* p. 163.

lication of many ascetical volumes, he contributed much towards the strengthening of the spiritual life of the Church in the nineteenth century. In the many diversified currents of thought and policies of the ecclesiastical leaders of the time, Fr. Coffin was a special friend and confidant of Cardinal Manning. Yet, he was not always such. The reader recalls that Fr. Coffin went to Manning in 1845 before his reception into the Church. It was not until seven years had passed that Manning became a Catholic. After Manning's conversion, Fr. Coffin distrusted him, being in sympathy with the views of those who thought that Cardinal Wiseman ordained Manning too quickly, and that the old "Archdeacon" was still left in him. At their first meeting in London on business, Coffin found Manning "stuck-up and cold." Manning definitely did not make a good impression on him. At a chance meeting in Burns and Lambert's book store in 1853, Manning asked to have a talk with Coffin and it was arranged that they should meet at St. Mary's, Clapham. Before Fr. Coffin would allow Manning to speak, he himself bluntly and candidly informed Manning that he had often criticized him, saying that he was stiff and cold, that the old parson was still in him, that he received Protestants too quickly into the Church, etc. Manning then took Coffin by the hand and asked him to promise that "for the glory of God he would always speak out to him thus the truth." It was from that time on that they became close friends and Manning was often seen at Clapham.[18] United with Manning in bonds of friendship, being the recipient of his many confidences throughout the years, Coffin came to know him intimately and to regard him highly. Later, when the See of Westminster was vacant, Fr. Coffin was convinced that Manning was the best man to fill the See, and he had an opportunity of exercising a contributing influence towards bringing this about. In March, 1865, Fr. Coffin was in Rome to attend a meeting of the Redemptorist Provincials. In an audience, Pius IX, on learning who Coffin was, spoke to him about the appointment of a new archbishop, and, in passing, brought up Clifford's name. Coffin had not then the shadow of ill feeling against Clifford. Rather, he felt a special esteem for him who had acted as acolyte at his reception into the Church. However, he knew the frame of mind of

[18] "Notes of R. A. Coffin's Conversations." Cf. E. Purcell, *The Life of Cardinal Manning,* II, 78 f.

Catholics in England, and thought Clifford too young for that office. Although Coffin was aware of the opposition to Manning, yet he thought him to be the right man for that place. Later Fr. Coffin had a three hours conversation with Cardinal Reisach, who then informed the Pope, because Coffin himself preferred not to do so personally. Some time afterwards Cardinal Reisach came to San Alfonso and went for a drive with Coffin, informing him that the Pope had listened to his report and had taken it into consideration.[19] Writing to Manning from Rome on April 8, 1865, Coffin says:

> I must not forget to add that Cardinal Reisach has been interesting himself heartily in the great affair; and has spoken out on several occasions to the Holy Father. On my arrival here I spoke both to His Eminence and Mgr. Talbot what I believed, before God, it was my duty to say on our present position, wants, difficulties, and dangers in England. And the substance of what I said was reported to His Holiness.[20]

When the deliberations on the appointment came up, Cardinal Reisach proposed Manning who ultimately was appointed as the new Archbishop of Westminster.

Coffin's relations with Manning began in distrust and ended in life-long friendship; his relations with Newman commenced in friendship and terminated in opposition. Newman's warm references to Coffin in his early letters[21] have no counterpart in his later correspondence. Their policies differed; they could not see eye to eye. Butler says that Manning's small group of familiars (among whom he names Coffin) "in their letters used unmeasured language, denouncing . . . above all, Newman, as holding low, disloyal, un-Catholic views."[22] Purcell, likewise, claims that Coffin was among the busiest in impugning Newman's religious opinions.[23] Newman himself recognized in Coffin a determined opponent and took the opportunity to express his feelings in this matter. The occasion was Cardinal Reisach's visit to England in

[19] *Ibid.*, II, 215 ff. Cf. C. Butler, O.S.B., *The Life and Times of Bishop Ullathorne* (New York, 1926), I, 267; II, 15.

[20] E. Purcell, *Manning*, II, 213.

[21] W. Ward, *Newman*, I, 107, 135 f.

[22] C. Butler, *Ullathorne*, I, 227.

[23] E. Purcell, *Manning*, II, 310.

the summer of 1866 to examine on the spot the question of Newman's going to Oxford. Coffin acted as the Cardinal's guide, and this resulted, according to Butler, "in his hearing only one side of the question."[24] In a letter to Patterson, dated April 15, 1867, Newman states:

> It was a part of the same incomprehensible neglect that, when Cardinal Reisach was here last summer, not a hint of any kind was given to me that he might like to hear my opinion on the matter which had brought him here, an omission the more strange because he was not only brought as near to me as Oscott without my knowing it, but he was taken to see the very ground I had purchased at Oxford, being lionized over it, as I understand, by Father Coffin, who had no claim whatever to represent the owner of that ground, against whose teaching he is in the practice of protesting.[25]

Finally, regarding Fr. Coffin's participation in affairs connected with the general Catholic life in England, it should be mentioned that, as Provincial of the Congregation of the Most Holy Redeemer, he took part in the Fourth Provincial Council of Westminster in 1873. This was a very important and outstanding council, being to the Church in England what the Vatican Council of 1870 was to the Universal Church.[26]

Approximately thirty-seven years had elapsed since Coffin became a Catholic, thirty years since he returned to England as a Redemptorist. As one can see these were busy years, years in which he attained to high office. Yet a higher ecclesiastical dignity was in store for him, a dignity bestowed by the very head of Christendom. In April, 1882, Pope Leo XIII nominated Fr. Coffin Bishop of Southwark. According to his Redemptorist rule he was obliged to refuse such ecclesiastical dignities and benefices. Moreover, by his natural temperament he was always reluctant to receive honors which, in his sensitive self-distrust, he could not bring himself to regard as merited. Fr. Bridgett, his life-long friend, in a letter of May 10, 1882, informs us that "Fr. Coffin has made great struggles to get off his bishopric; but all his appeals

[24] C. Butler, *Ullathorne,* II, 15.

[25] E. Purcell, *Manning,* II, 314 f. Newman's letters to Miss Bowles and Fr. Coleridge mention this event. Cf. W. Ward, *Newman,* II, 127, 141.

[26] G. Stebbing, *The Church in England,* 547 f.

have been rejected, and the matter is at length settled."[27] It is interesting to note that there was a widespread feeling of satisfaction in the nomination of Fr. Coffin not only in England, but also in Ireland.[28] On June 11, 1882, Bishop Coffin was consecrated in Rome by Cardinal Howard in the church of San Alfonso, the church dedicated to his sainted founder who, like himself, was raised to the episcopate by the order of the Pope. The same day he sent a pastoral to the Diocese of Southwark, announcing his elevation to that See. It was on the 27th of the following month that Bishop Coffin was enthroned in St. George's Cathedral, Southwark. Yet the untiring priest and zealous Provincial could not be a very active bishop. Already in his later years as Provincial his health was failing and he was less able to take an active part in the external work going on around him. As Bishop of Southwark his health continued to fail and this was aggravated by his advancing years. For months before his death he could not walk, go out for a drive, or stand at the altar to celebrate Mass. In such a condition he went to Teignmouth with his Redemptorist confreres. There he awaited death with perfect patience and most edifying piety, crippled in body, but keen in mind to the end. On Easter Monday, April 6, 1885, he breathed his last immediately after the hearing of Mass. There at Teignmouth, the house he had founded, he was buried on April 9. The solemn obsequies were carried out in St. George's Cathedral on the 13th. At a Requiem Mass at St. Mary's, Clapham, on April 16, Fr. Bridgett had the privilege of giving the sermon on Bishop Coffin whom he called "his father and guide."[29]

Such is the life, activity, and influence of a former Tractarian and Oxford graduate. *The Tablet* gives a representative and inclusive evaluation of Bishop Coffin when it says:

> The diocese of Southwark and the Church in England have lost in Bishop Coffin one from whom much was hoped. Although his name

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[27] C. Ryder, *The Life of Thomas E. Bridgett*, 82. Cf. J. Gillow, *BDEC*, I, 524 f.; G. Stebbing, *op. cit.*, 549 f.

[28] *The Tablet*, LIX (April, 1882), 565.

[29] C. Ryder, *op. cit.*, 169 f.; M. de Meulemeester, *op. cit.*, II, 70; T. Cooper, *DNB*, XI, 219; W. Cunningham, "Southwark," *Catholic Encyclopedia*, XIV, 163.

has been at no time very conspicuously before the world, his influence has been widely and deeply felt, and few ecclesiastics were held in greater esteem and affection. By the publication of many of the works of St. Alphonsus, by his labours as a preacher and as a missionary in his younger days, by his numerous retreats, especially to the clergy, and still more by his government of the Congregation of the Most Holy Redeemer in England, Scotland and Ireland during more than twenty years, he performed a quiet, solid, and endearing work that will be felt for many generations. Perhaps his special gift was a tender love for, and interest in, priests, and the number of clergy is indeed great who will lament his too early death, and with all the affection felt for a friend, a benefactor, a brother and a father.[30]

J. Gillow says that his success was conspicuous in every office to which he was called by his religious brethren or ecclesiastical superiors, and that his life, whether as a simple priest, or as Provincial of a great religious society, or as bishop, was an embodiment and practical enforcement of the spirit of the Redemptorists.[31] Certainly much had transpired from Dec. 3, 1845, until April 6, 1885. Prior Park to Teignmouth represents a long, varied, and interesting career. It was his quest for truth that led Robert Aston Coffin to the Church. His Catholic life was a deepening of his knowledge of, and love for, the truth. His life represents a carrying out of his baptismal consecration to Christ. The Catholic life of the nineteenth century is richer and fuller because of the work of this Tractarian and Oxord convert in the unfaltering service of the Church in which he found peace and joy.

[30] *The Tablet*, LXV (April, 1885), 584.

[31] J. Gillow, *BDEC*, I, 525.

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The Catholic University of America,
Washington, D. C.

MISSION INTENTION

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THE TRUTH ABOUT ST. SIMEON STYLITES

A Catholic scripture scholar of considerable reputation recently drew this picture of the Stylite: "Simeon Stylites, standing for forty years atop the narrow platform of a temple pillar, leaning on his staff, without sleep or nourishment in an ecstatic state while his body gradually withered away—this miracle of asceticism that lifted itself high above everything earthly and human and cared not whether the world went into ruins . . ."

Such is the odd appearance that has come to be presented to the minds of many even among Catholics when the name of this pillar-saint is mentioned. They feel that they must be apologetic before their non-Catholic friends for such a phenomenon, that "oriental mysticism" is the only magic key that will give the solution for such an outlandish mode of ascetical practice. The question which many sincerely religious people raise is this: Why could he not find a less spectacular mode of serving God and of imitating Christ?

Since the problem poses itself so readily, and so insistently calls for an answer, one would expect that sincere and diligent students would readily turn to the sources and seek to find there the solution of this problem. The truth is, however, that few, very few indeed, take it upon themselves to make the search. Inquiries by less competent friends will often be met by a shrug of the shoulders or by an explanation that is anything but convincing and straightforward. The impression is often left that we have to deal with a fact that is largely enveloped in mystery and in a diaphanous veil of legend which has effaced the outlines of a few basic facts of a somewhat exceptional, though not extraordinary, occurrence.

The truth, however, is that there are few saints of Christian antiquity about whom we possess evidence so abundant, so varied, and so unimpeachable as that about Simeon the Stylite. Nor is this material difficult of access or hard to master. The saint was very fortunate in his biographers, but medieval legend has cast a romantic halo about an exceptional figure and modern research has not yet restored the true outlines of the picture. To the biographers we may add the evidence of Christian practice and archaeology which testify both to the greatness and to the nature of the

influence which the saint has exercised through the succeeding generations.

At the head of these witnesses stands the ecclesiastical historian Theodoretus (d. after 457 A.D.). This distinguished scholar was bishop of Cyrus in Syria, only a short distance from the spot where Simeon spent the greater part of his life. Theodoretus was a man of fine culture, an historian of broad learning and an enlightened critic. He wrote while Simeon was still living and gave us what he himself saw or got from direct witnesses of the facts. His *Historia religiosa seu ascetica vivendi ratio* is for Syrian monasticism what the *Historia Lausiaca* of Palladius is for that of Egypt.[1] It is in the latter part of this work that he treats of the living monks, among whom is Simeon. For the life of the saint, except for the last fifteen years, Theodoretus is our safe guide and chief source of information.

Composed by a certain Antonius, who claims to have been a disciple of Simeon, is a biography called *Vita S. Simeonis Stylitae.* For the first part the author seems to have relied much on Theodoretus but the account of the last fifteen years, of the death, and of the burial, are his own contribution. It is a first-hand account but some legendary additions seem to have been made, as the manuscript tradition is not very good. Criticism of details is, therefore, to be used but the general picture is trustworthy.[2]

Close to the time of Simeon is an extensive biography in Syriac which seems to be independent both of Theodoretus and of Antonius. The story it tells is simple and unadorned, though occasionally it becomes eloquent. In general it is considered to be trustworthy.[3] Theodore the Lector[4] and Evagrius the Lawyer (Scholasticus) add some further traits.[5]

[1] *MPG,* 82, col. 1283-1496. Simeon is treated in chap. 26. There is a German translation in *Bibliothek der Kirchenvaeter* (Munich: Koesel u. Pustet, 1926).

[2] *Antonii vita sancti Simeonis Stylitae.* The Greek text was edited by A. J. Papadopoulos-Kerameus (Petrograd, 1907), and by H. Lietzmann, *Texte u. Untersuchungen,* n. 32, 4 (Leipzig, 1908). An ancient Latin translation may be found in *Acta Sanctorum,* Jan. 1, 264-74. Another was published by Rosweyde in his *Vitae patrum;* this is reproduced in *MPL,* 73, col. 325-34.

[3] *The Heroic Deeds of Mar Simeon, the Chief of the Anchorites.* A Vatican manuscript gives the names Simon Bar Apollon and Bar Shatar, but it is not clear whether they are the authors of the original or of this particular

From these sources the main facts of Simeon's life emerge very clearly. He passed his life in the full light of history and there is no difficulty in controlling his movements. Born near Nicopolis, in northern Syria, about 390 A.D., he was a shepherd in his youth. He entered on the monastic life at Teleda, about the year 411 A.D., and ten years later migrated to the mountains east of Antioch in Syria. The solitary life was his goal — and a life of extraordinary rigor. However, difficulties arose. Not all of his associates saw eye to eye with him in the matter of his regimen. Worse was the press of the faithful of all classes who came to him for spiritual help or sought relief from earthly affliction. The reputation for extraordinary sanctity and for healing powers which soon spread led to indiscretions on the part of over-enthusiastic admirers. Pieces of his rough tunic were cut off and prized as relics. With a vehement insistence peculiar to the oriental temperament the crowds pressed upon him and left him little time for quiet and prayer, which were what he chiefly sought. Yet he could not think of abandoning entirely these poor and simple believers who emplored his mediation and help.

The problem thus presenting itself to the mind of the saint is the age-old one of the Christian ascetic who wishes to give himself to a life of prayer and seclusion without entirely withdrawing from the company of men. In Egypt the solution was relatively simple, as at nearly every point the friendly desert approached to the edge of the settled districts and could be easily penetrated for a short distance. Such was not the case in densely populated and fertile Syria. Here another method had to be sought. The day had not yet come when a carefully guarded and generally respected rule of cloister would protect the solitary effectively against intruders. The barrier to be effective must be physical but not exclude access entirely. Under the circumstances it was the pillar which solved the problem. From the native limestone fellow monks in the monastery fashioned a sturdy column, which was capped by a platform

recension. The Syriac text was printed in S. E. Assemani, *Acta Sanctorum Martyrum* (Rome, 1748), II, 273-398, and in Bedjan, *Acta Martyrum et Sanctorum* (Leipzig, 1894), IV, 507-648. An English translation made from Bedjan is in the *Journal of the American Oriental Society*, XXXV (1915), pp. 111-98.

[4] *MPG*, 86A, col. 205.

[5] *Evagrii Scholastici Hist. Eccl.*, I, c. 10: *MPG*, 85B, col. 2454-62.

about a yard square. A small balustrade guarded the saint from falling. Slight at first, the height was gradually increased in the course of years until it reached fifty-five or sixty feet. On this post the courageous warrior of Christ persevered for about thirty-eight years and finally went to meet his Master on Sept. 2, 459. Such are the simple and well-authenticated facts of the career of one of the most controverted characters in Christian hagiography.

The first topic of discussion is the pillar. The division of opinion is not of recent date. Two incidents are related by biographers which illustrate the state of mind. A group of men of authority whom Simeon was bound to respect, after deliberating maturely, decided to put the spirit of the solitary to the test. A delegate was sent armed with their authority to command him to descend from his post: should he refuse, then the messenger was to remove him by force; if he showed readiness to obey, then he was to be allowed to continue as before. Hardly had Simeon heard the words of the order when he raised his foot in order to gain the ladder by which to descend. This settled the matter and the saint was permitted to continue his watch. On another occasion a group of Egyptian monks complained that he had thus deviated from the established practices of solitaries and under pain of excommunication ordered him to desist. Here was a different case. He was within the jurisdiction of the patriarch of Antioch and there no mandate from the Alexandrian metropolis had any force. Wisely, therefore, Simeon disregarded the summons. The biographer adds genially that when they were better informed about this new way of life the monks in question changed their attitude. We have here a concrete illustration of the division of opinions on any way of life that leaves the beaten track. Tradition has its undoubted value but can also become an unreasonable tyrant and can stand in the way of much needed reforms.

Theodoretus himself, who usually writes in such a temperate and objective manner, found it necessary to argue matters out with the critics. He declares it his conviction that divine inspiration had an influence on the new departure and that it behooved the carpers to bridle their tongues. "They ought to recall that God commanded Isaias to go about without clothes and without shoes; that Jeremias was ordered to gird his loins and thus prophesy to the stiff-necked, at another time to carry a wooden and an iron

yoke on his neck." He continues to narrate other examples and then adds: "All this the Lord of all commanded that those who would not obey the words and hear the prophecies might be brought together by extraordinary spectacles and be inclined to obedience to the voice of God. . . . So also God has brought about this new and striking phenomenon in order to draw all by the unusual and make those who approach disposed to receive the admonitions. . . . Men come to see and depart with the divine word in their hearts."

In these last words the historian has indicated the true test which was given by our Lord Himself: "By their fruits you will know them."[6] That we may apply this test intelligently it will serve to pass a day at the foot of the pillar and note the proceedings. Dawn finds the solitary standing with arms and eyes raised to heaven; he is engaged in prolonged prayer. This immovable position he varies only to make deep reverences such as are still in practice in the Byzantine rite and correspond to our genuflections. As the hours pass crowds begin to assemble, kept at a slight distance by an enclosure. Here are Syrians from the country round about; here are swarthy desert Arabs, perhaps a tribe of several hundred; mingled with these are strange costumes, Persians and Armenians and Iberians from the east, Britons, Spaniards and Italians from the west—all are waiting for the hour when words will be heard from the platform above. At nine o'clock the time has come. Simeon preaches the word of God, using the Scriptures to explain, to exhort and to upbraid. Sometimes he launches into a denunciation of the remnants of paganism which still persist among the inhabitants; at other times he attacks the obstinacy of the Jews or the perversity of the heretics. When the discourse is finished the time has come for presenting petitions and asking counsel. Among the crowds are the halt, the lame, and the blind who beseech his blessing and through this often obtain cures. There are the possessed who are to be delivered and the barren who wish for children. Disputes and quarrels between individuals and between whole tribes are submitted to his judgment and thus are composed. Men who wish to consult him privately on affairs of their soul may mount the ladder and speak with him face to face; women may not approach. To all the saint is attentive with unwearying patience and kind-

[6] *Matt.* 7:20.

ness. There may also be letters to write, no doubt dictated to some scribe among his better-educated brethren. Some virtuous person has been brought to his attention and deserves encouragement to persevere; some bishop must be stirred up to watch over his flock or stand firm in orthodoxy against Nestorians or Monophysites; some official or even the emperor must be exhorted to have proper care of spiritual matters. With such occupations the day passes and towards evening another discourse is held. Then Simeon returns to his prolonged prayers and his reverences; Theodoretus tells us that on one occasion a companion of his began to count the inclinations but when he had reached fourteen hundred and forty-four he gave it up. Deep into the night the saint stands with arms uplifted to heaven pouring forth his soul in prayer. Before certain feast days he will spend the whole night thus without sleep or rest. If he does take a short sleep this is done standing, the sole support being the upright of the balustrade.

This was the common order as we gather it from the authentic sources. Food he took but once a week and that very sparingly. During the forty days of Lent neither food nor drink passed his lips. Covered by a single leather tunic and with a cowl on his head he stood exposed to the scorching heat of the summer sun and the piercing cold of winter. Yet his life of prayer, of penance, and of zeal was continued till about the age of seventy, when one morning he was found clinging to the balustrade, having calmly expired at some time during the night.

Such in brief was the life story of this misunderstood man. The fruits of his career were not meagre. Theodoretus, writing more than ten years before the death of St. Simeon, assures us that literally thousands of Arabs from the desert had been enlightened by his teaching. "Ishmaelites," he says, "come in droves, one or two hundred, or even thousands at a time, loudly forswear their native errors, pulverize the deities which formerly they have honored, renounce the excesses of Aphrodite . . . and have themselves initiated in the divine mysteries. They receive commands from his holy lips, give up their native habits. . . . I was eyewitness and I heard how they renounced their native godlessness and accepted the evangelical teaching." Besides Arabs, Iberians, Armenians and Persians were found among those baptized at this spot. To these conversions we must add the manifold spiritual benefits bestowed upon those within the fold by his discourses, his

private counsels and his letters. His fame, so Theodoretus tells us, had been carried throughout the Roman empire and even beyond to Persians, Scythians, Ethiopians, and Nomads. At Rome small pictures of the saint were already set up in the workshops in order to obtain protection and safety. Yet, adds the prudent historian and bishop, "I admire his fortitude most of all. . . . He is of such humble sentiments as though he were the most unworthy of men. . . . He is eminently approachable, friendly and amiable, gives answer to all who converse with him."

This estimate of a contemporary may be corroborated by that of a writer of the next century. Evagrius the Lawyer has this passage in his Church History: "This man, while still in the flesh but emulating the mode of life of the angels, withdrew himself from earthly things and inflicting violence on the nature which tends downwards pursued the sublime. Poised midway between heaven and earth he offered supplications to God for men; from heaven he drew down favors from above."[7]

The depth and enduring quality of the influence exerted by this extraordinary life can also be gathered from monumental evidence. Hardly had the news of the demise of the saint been brought to the Bishop of Antioch when he appeared near the pillar with two other bishops and insisted that the sacred remains be brought to his episcopal city. Reverently they wrapped the body in precious cloths and set out on the forty-mile journey. A Saracen chieftain sought to possess himself of the treasure by force but imperial troops prevented the pious robbery. Five miles from the great city the cortège was met by the crowds that had gone forth in a triumphal procession. In the city the body was exposed first in the great church and then in another. Once the city was threatened with the loss of its prized trophy. The emperor Leo (457-74) wanted it for his capital. However, the citizens pleaded that since the destruction of their walls of defense the saint was their only security. To this plea the emperor yielded and Evagrius tells that he himself had seen the head of the saint in his day.

The removal of the body, however, did not check the flow of pilgrims who sought the help of the great wonder worker. The pillar remained in position and within the next half century there rose about it one of the most remarkable monuments of Christian

[7] Cf. *MPG*, 85B, col. 245.

antiquity. Enclosing the column there was an octagon which had a diameter of about ninety feet. Attached to four faces of this structure were four edifices of basilical type which together formed a vast cruciform church. The principal arm, with the altar, extended to the east, as was the rule in oriental churches. Part of the western arm, overhanging a valley, rested on heavy substructures. The main entrance was through the right or southern arm. The east-west axis had a length of a little more than three hundred feet. The southern arm alone was over eighty feet in length. The material throughout was the native limestone. The plans, disposition and decorations were in the best of Syrian traditions. A detailed description would be out of place here. Suffice it to say that since the magnificent ruins were first studied by de Vogue during the last century they have elicited the unstinted admiration of competent critics. Father J. Mattern, S.J., says that this sanctuary is the most important ruin of the Orient and perhaps of the world.[8] Mr. H. C. Butler has this to say: "The great cruciform church . . . is unique in the history of architecture, and it is not only the most beautiful and imposing existing monument of architecture between the buildings of the Roman period of the second century and the great church of Sancta Sophia of Justinian's time, but also from the point of view of architecture as an art in itself, regardless of engineering feats, marble incrustations and mosaic decorations, is the most monumental Christian building earlier than the masterpieces of the eleventh and twelfth centuries in Northern Europe."[9]

But this does not exhaust the evidence of continued reverence for the great servant of God. Attached to the church was a large monastery with a hospice. At the foot of the mountain there grew up a settlement with accommodations for the stream of pilgrims. Three monasteries are known, each with an extensive hospice. At intervals between the sanctuary and the great metropolitan city of Antioch there were other monasteries which had hospices for the accommodation of pilgrims. Thus the movement continued for more than four centuries. In 985 the Sultan ad-Daula of Aleppo,

[8] J. Mattern, S.J., *A travers les villes mortes de Haute Syrie* (Melanges de l'université Saint-Joseph, 17 [1933], fasc. 1, 89).

[9] H. C. Butler, *Early Churches in Syria* (Princeton University, 1929), p. 97.

after a three-day siege, captured the sanctuary (which had been fortified), killed or enslaved the monks, and sacked the church. But the name of Simeon still attaches to the whole countryside to testify to his undying influence: the sanctuary is called Kal'at Sem'an, the settlement Dêr Sem'an and the mountain range Djebel Sem'an.

No less striking than this veneration written in stone is the influence as expressed in human conduct and ascetical practice. The force of Simeon's example and the practical nature of the solution which he hit upon when confronted with the dilemma of combining the striving for higher things with charity for neighbor led many to emulate his mode of living. In the course of time Syria became almost a forest of pillars, each of which bore a solitary. Outside of Syria as far west as Constantinople and eastwards into the upper Mesopotamian valley, this same movement pushed its tendrils. While few, if any, attained to the full rigor of the mode of life the master practiced, still a number surpassed him in time and in age. Thus a namesake of Simeon, known as Simeon the Younger or the Admirable, spent sixty-nine of the seventy-five years of his life on a pillar near Antioch. St. Daniel the Stylite spent thirty-three years thus and died at the age of eighty-four. Others of the same type could be enumerated to show that this vigorous asceticism did not raise the mortality statistics of the time. Nor must we attribute this new practice to a mental derangement or pathological condition. It has already been mentioned that Simeon himself was often called upon to settle disputes among such cantankerous litigants as the desert Shaykhs or tribes and his decisions were uniformly accepted as eminently fair and reasonable. Other Stylites were authors of some very fine ascetical and historical compositions; they preached to the people, directed communities and individuals in their pursuit of higher things, and were the valued counsellors of bishops and rulers. There is in this mode of life nothing which resembles the antics of the fakirs. Outside of the pillar the practices were commonplaces of contemporary religious efforts for the higher things, the only difference being in the degree. The pillar itself came naturally as a solution for a difficulty that arose in the circumstances of the time and proved itself eminently practical for the purpose.[10]

[10] Cf. G. de Jerphanion, S.J., *Le Voix des Monuments*, nouvelle serie (Rome: P. Istituto Orientale, 1938), p. 122.

A few words of comment will now suffice on the passage with which this discussion began. The pillar was not a "temple pillar," but one cut out for this very purpose. The given time is two years too much. That Simeon did not eat or sleep is legend, though he did both very sparingly. The ecstatic state is likewise a figment: there is in the life of the saint little of what we commonly understand by the mystical, but very much of the solidly ascetical practice. Far from "wasting away" the body of this hero of the higher life remained so supple that even in his later years Simeon could touch the ground with his head when he made his many reverences. The "staff" on which he is supposed to have leaned is a bit of pastoral poetry, replacing the balustrade which afforded protection and support. Far from being unconcerned "whether the world went into ruins" Simeon was doing his valiant share in making the world of his time a better place to live in.

Simeon the Stylite is not a character about whom we Catholics need to be apologetic. Rightly understood he is one of the glories of Christian asceticism. Theodoretus had it from his own lips that when a youth Simeon had once been instructed in the meaning of the eight beatitudes and had then resolved to take our Lord's words literally. And with such a soul our Lord kept His word as He had given it. Long before the end of his career Theodoretus called him "the Mighty," "the great wonder of the world." It is therefore doing the Church a poor service if we misrepresent or destroy the outlines of this wonderful figure in her history, worse still if we make him appear ridiculous or laughable. In 1937 Fr. G. de Jerphanion, S.J., professor at the Pontifical Institute of Oriental Studies, began a conference with these spirited words:

"The ancient world boasted of possessing seven wonders. We claim but two for Syria of the fifth century; but these can bear comparison with whatever the preceding ages had shown as the most extraordinary. The one is a moral wonder, the other a marvel of architecture. I intend to speak about Simeon Stylites and of the monument which was erected in his honor almost immediately after his death."[11]

[11] *Op. cit.*, p. 111.

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THE DOWN PAYMENT ON GOOD PREACHING

Daniel Webster sat with many of his neighbors in the town hall at Marshfield listening to Independence Day orators. The chairman of the occasion spotted him—not a very difficult achievement as Webster had taken a seat well to the front. The chairman graciously invited him to say a few words. Webster did. He held the people enthralled for thirty-five minutes. They marvelled at his oratorical powers, for, although he used no notes, the words seemed to flow from his lips. "Here was a born speaker. Here was a man upon whom the gods had smiled. Here was a man who could speak at a moment's notice."

That was on the Fourth of July. A few days later one of the townsfolk went fishing with Webster's son. While hopefully awaiting the gentle pull indicative of the interest of some guileless fish, the neighbor said: "Your pa is a great man. Why the other day, he spoke for thirty-five minutes without any preparation." The boy laughed and replied, "You mean his Fourth of July talk? Why, Dad practiced that for weeks upon me and the fishes—right here in this boat."

Daniel Webster had delivered an impressive talk but, like all successful speakers or preachers, he had paid in the coin of hard work. He had made the down payment required of all successful speakers—adequate preparation. Preparation is the *sine qua non* of effective speaking and preaching. There is no substitute for it. The old proverb, "What costs little is worth little," is applicable here. Hence, a sermon that costs little in preparation is usually worth only as much as it costs. There is no such thing as successful extempore preaching if by extempore preaching is meant preaching without preparation.

It was the opinion of Webster that no man, unless inspired, could deliver a speech without preparation. He also claimed that he had never been inspired by the occasion and had never met a man who was. But what about his "Reply to Hayne," the most successful of his speeches? Did he not deliver this speech "on the spur of the moment" without preparation? He himself states that this address was based on full notes that he had made for another speech upon the same general subject. When questioned by a young clergyman about speaking on the spur of the moment, he

replied, "Young man, there is no such thing as extemporaneous acquisition."[1] What people took to be genius in Webster was really the result of work—the hardest kind of work.

Examination shows that speakers and preachers who successfully speak on "the wing of the occasion" have been secretly preparing for the occasion. No successful speaker or preacher has been able to avoid the down payment of preparation.

But is it not possible for the priest to be inspired? Is there not a "dabitur vobis"? There is. However, in this matter it is well to remember that it is not the practice of the Holy Spirit to put a premium on laziness. According to an old Irish proverb, "God expects a little help." The practice of depending upon the "dabitur vobis" really amounts to "tentatio Dei." The appeal to the "dabitur vobis" is very frequently a cloak for laziness and neglect of duty.

The question that naturally arises in one's mind is, "Why must the preacher repeatedly make a down payment of preparation for successful preaching?" Certainly a priest after long years of training has something to say. After having been exposed to so much knowledge he must have some clear ideas. During his years of study he has built a fairly large vocabulary. What more is needed? He has something to say and the words with which to say it. Why the need of preparation? Arthur Phillips, the celebrated teacher of speech, makes this reply: "The modern speaker must realize that besides 'something to say' he must learn how best to convey it. He must remember that the Chathams and the Beechers and the Websters not only had 'something to say' but they realized that careful study had to be given to the order and manner of its presentation."[2]

A sermon, to be effective, must have order. Order is the result of planning. Planning is preparation. A preacher who speaks without preparation, no matter how learned, no matter how fluent, no matter how expressive, will not be effective because his sermon will lack order.

No pastor would consider building a rectory without the plan of an architect. Without this, a reliable builder and the best of materials would fail to produce a satisfactory structure. Windows,

[1] Cf. Peter Harvey, *Reminiscences and Anecdotes of Daniel Webster* (Boston: Little, Brown and Co., 1909), pp. 147-58.

[2] *Effective Speaking* (Chicago: The Newton Co., 1923), pp. 14-15.

staircases, plumbing, and lighting would be either missing or out of place. The rectory would neither be serviceable nor pleasing to the eye. In a word, the structure would lack that order which is the result of planning.

A priest wishes to deliver a sermon. What will be the result if he does not bother with preparation, fails to draw up a plan, just uses some of the many ideas in his mind? Even granting that his ideas are good, his preaching, like the unplanned rectory, will be far from satsifactory. He will repeat himself; speak over the heads of the people; give off many embryonic ideas without developing any; fail to show the logical connection between ideas; turn aside into interminable or useless digressions; smother his ideas under a deluge of empty verbiage; and conclude many times before actually descending from the pulpit. Many a priest who thinks he is "getting away" with his unprepared sermons would be sadly disillusioned if he could hear the remarks of his auditors.

Preparation is not a matter of option for the priest. The obligation of preaching is a serious one. It flows from the very nature of the priesthood. At his ordination the priest is commanded: "benedicere, praedicare, baptizare." Naturally he is obliged to use the necessary means for rightly fulfilling these duties. And since preparation is an essential condition for effective preaching, the priest is bound to prepare before ascending the pulpit. The obligation binds under pain of sin—which may be grave, as is evident from the following opinions of St. Alphonsus and Prümmer, O.P.:

Item peccat per se venialiter, qui ex negligentia imparatus accedit ad praedicandum verbum Dei, sperans a Deo speciale auxilium.[3]

Num clericus graviter peccet, qui ex negligentia prorsus imparatus ad contionem accedat sperans a Deo speciale auxilium, non solum pensandum est ex tentatione Dei commissa, sed praesertim ex scandalo, quod huiusmodi contiones non praeparatae solent causare, si ab audientibus percipitur negligentia oratoris sacri.[4]

It should not be necessary to threaten a priest with sin to make him fulfill his duty. The priest who appreciates his mission as announcer of the glad tidings of the gospel and teacher of the mys-

[3] A. Konings, *Theologiae Moralis S. Alphonsi Compendium* (New York: Benziger Brothers, 1890), I, n. 345.

[4] Dom. M. Prümmer, O.P., *Manuale Theologiae Moralis* (Freiburg: Herder and Co., 1935), II, n. 528.

teries of God will certainly prepare. For he realizes that by his preaching he can bring light and salvation to men; he can deter them from sin and spur them on in the practice of virtue. No other speaker has so powerful an incentive as does the priest. For the object of the preacher is not money or fame, or mere instruction, but immortal souls.

What is the answer to the objection, "I haven't the time to prepare"? There is only one answer, "One must find time even though this means devoting less time to other activities." The essential duties of the priestly office, "benedicere, praedicare, baptizare," take precedence over less important ones. If something has to suffer from lack of time, it should not be one of the more important duties such as preaching. A right hierarchy of values must be maintained. However, the busiest priest, if he properly husbands his leisure, will find sufficient time to prepare adequately for his work in the pulpit.

The preparation required of the preacher is both intellectual and spiritual. The intellectual preparation consists remotely in the study of theology and Sacred Scripture and the reading of sacred and profane literature. The study of theology and Sacred Scripture provides the priest with the matter for his sermons. If he is to be an announcer of the gospel and a teacher of the mysteries of God, he must first learn and understand the message himself. The training the priest received in the seminary opened the door to the vast treasure house of Christian revelation. But it is only by a lifelong study that he will realize the beauty, the depth, the richness, and the wisdom of God's message. The result will be an increased efficiency in preaching the word of God.

An Encyclical Letter of the Sacred Congregation of Bishops and Regulars "On Preaching," points out that constant experience proves that:

> . . . it is vain to expect truly solid, well-ordered and fruitful preaching from those who have not been formed by good studies, especially in sacred science, and who, relying on a certain natural facility of speech which they possess, ascend the pulpit with little or no preparation. Such preachers ordinarily do nothing but "beat the air" and, without perhaps perceiving it, bring contempt and ridicule on the word of God. To them, therefore, are justly applicable the words: "Because thou hast

rejected knowledge I will reject thee, that thou shalt not do the office of the priesthood to Me."[5]

Cardinal Gibbons maintained that a priest could not be an effective preacher unless he was thoroughly acquainted with the Sacred Scriptures.

> The book that I recommend to the minister of Christ, first and last above all others, is of course the word of God. . . . He [the priest] might be familiar with the whole range of ancient and modern literature, and yet his sermons could be lamentably cold and defective, if he happened to be ill-instructed in the Sacred Volume. On the other hand, if he is well versed in the Holy Scriptures, though a comparative stranger to human science, he will preach with edification and profit. The clergyman that draws his inspiration from the Sacred Text is easily recognized by the sweet unction that flows from his lips.[6]

Number 22 of the Norms of Sacred Preaching promulgated by the Sacred Consistorial Congregation enjoins upon the preacher the study of Scripture and Patrology:

> The preacher should always have in mind and should practice what St. Jerome recommended to Nepotianus: "Often read the Sacred Scriptures; nay, let sacred reading never be out of your hands. . . . The speech of a priest should be seasoned with the reading of Scriptures." To the study of the Scriptures should be added that of the Fathers and Doctors of the Church.[7]

The second factor in remote intellectual preparation is the reading of sacred and profane literature. Reading, as Bacon said, "maketh a full man." Critical reading of good books will supply the priest with many excellent ideas, illustrations, and figures of speech for his sermons. It will serve also to develop his creative imagination and offset the danger of becoming coldly intellectual as a result of being unduly absorbed in purely speculative sciences. A well-developed power of imagination is most important for the preacher, for unless he can take the abstractions of philosophy and theology and clothe them in language that appeals to the experience of his audience, his pulpit endeavors will be a failure. To be ef-

[5] *Acta Sanctae Sedis*, XXVII (1894), pp. 162-76.

[6] Cardinal Gibbons, *The Ambassador of Christ* (Baltimore: John Murphy Co., 1896), p. 236.

[7] Cf. *The American Ecclesiastical Review*, LVII, 4 (Oct., 1917), p. 386.

fective, the preacher must present his ideas in pictures, so that the listeners can in their imaginations see and feel what he is trying to inculcate. To be able to do this, the priest must develop his imagination through the reading of good literature.

Again, the constant companionship of the masters of literature will benefit the preacher in another way. It will teach him the art of writing which, like most arts, is best learned by imitation. Most of those who have become great writers have confessed to spending long hours in observing and imitating the recognized masters.

The immediate intellectual preparation may be divided into seven steps. The following steps are considered in their logical order. In the chronological order, some of them are simultaneous.

The first step in preaching, as in anything else, is to determine the purpose or end in view. "Ante omnia considerandus est finis, et secundum finem dirigendus est cursus." The final object of all preaching should be the glory of God and the salvation of souls. However, the preacher must determine in each instance how he will best attain this goal. Will he do it by explaining some point of doctrine, by moving his auditors to avoid sin or practice virtue, by convincing them of the truth of Catholic belief or by impressing them with the importance of one of the eternal verities? In other words, he must decide whether he wishes to inform, convince, impress or actuate his audience.

But a general purpose is not sufficient. It must be made specific. The preacher must want the audience to do, feel, believe, understand some definite thing. As Blessed Vincent Strambi, C.P., puts it: "To attempt to combat all vices and advance all virtues in one sermon would be to lay hold of too much and keep nothing."[8] Cardinal Newman, speaking of the necessity of a definite object (he uses the term object for purpose), declares:

> As a marksman aims at the target and its bull's-eye and at nothing else, so the preacher must have a definite point before him, which he has to hit. So much is contained for his direction in this simple maxim, that duly to enter into it and use it is half the battle; and if he mastered nothing else, still if he really mastered as much as this, he would know all that was imperative for the due discharge of his office. . . . Talent, logic, learning, words, manner, voice, action, all are required for the

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[8] Cf. Rev. Stanislaus Grennan, C.P., *The Ministry of Preaching* (privately published), p. 11.

perfection of the preacher; but 'one thing is necessary,'—an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some *definite spiritual good* to those who hear him.[9]

The second step is to analyze the audience and the occasion. Preaching is communication. To communicate ideas successfully, the preacher must consider carefully the receivers of his message. He should never for a moment forget the old scholastic axiom: "Quidquid recipitur, secundum modum recipientis recipitur." The successful preacher is one who begins his preparation by getting a composite mental picture of his auditors: their age, their sex, their mental age, their education. The success of a sermon depends to a large extent in getting the accurate measurement of the audience and then making the sermon to order.[10] For this reason, Number 27 of the Norms for Preaching declares: "The preacher should accommodate himself to the grasp of his hearers, both in thought and in the use of words."[11]

The occasion must also be considered. Does it demand a special theme? Has the audience assembled for a special reason: to honor our Blessed Lady or a particular saint or to celebrate some event? If so, common sense would dictate that the theme should be in harmony with the occasion. To speak on the marks of the Church to an audience that has gathered to celebrate the patronal feast of the parish is "missing the boat." Yet, it has been done. Again, a talk that would be quite appropriate at a Communion breakfast might be decidedly poor taste in the pulpit and vice versa. The successful preacher considers the occasion and capitalizes on it.

The third step is selecting a subject and narrowing it to a determined theme. In making his choice from the broad field of revelation, the preacher should be guided by his purpose, the needs of his audience, and the occasion. After doing this, he must choose a theme: he must determine what particular aspect of the subject he wishes to treat. For example, if the subject be prayer, he must decide whether he will treat of the necessity of prayer, or the

[9] Cardinal Newman, *The Idea of a University* (New York: Longmans, Green and Co.), pp. 406, 408.

[10] Cf. "The Audience Factor in Preaching," *The American Ecclesiastical Review*, CXI, 5 (Nov., 1944), pp. 358-66.

[11] *The American Ecclesiastical Review, loc. cit.*, p. 387.

nature of prayer, or how to pray, etc. The theme will serve to narrow his subject down to fit the time limit of his sermon. Too broad a theme has been the step on which many a preacher has stumbled. It would be folly to try to cover the nature, necessity and qualities of prayer in a five-minute talk. Such concentrated knowledge would give the auditors mental indigestion. It would dissipate their attention and their net profit would be a few vague ideas on prayer.

Cardinal Newman is most emphatic on this point:

> The more exact and precise is the subject [the Cardinal here means determined subject or theme] which he treats, the more impressive and practical will he be. Nay, I would go to the length of recommending a preacher to place a distinct categorical proposition before him such as he can write down in a form of words, and to aim in all he says to bring it out, and nothing else. Nothing is so fatal to the effect of a sermon as the habit of preaching on three or four subjects at once.[12]

The fourth step is gathering the material. The first source of material should be one's own mind. The priest's mind is a treasure house that will yield up good ideas with a little thinking. Many priests are in the habit of "selling themselves short" and immediately running to sermon books.

After one has exhausted his own ideas on the subject he should turn to first class sources: theology, Scripture, Canon Law, philosophy, Church history, liturgy, and approved ascetical and spiritual books. Sermon books, if used judiciously, may be of some help, but they are the least valuable of all the sources. The knowledge gathered from books should be absorbed, assimilated, "made one's own." Unless the preacher does this, his sermon will not smack of the freshness of his personality but rather taste like something taken from a container.

The fifth step is the making of an outline. As a result of gathering his material the preacher finds himself with an abundance of ideas. From these he must choose those which are pertinent to his theme, decide which ones he desires to develop, and then arrange them in order. This is done by drawing up an outline or skeleton of his sermon.

The outlining of a sermon is an invaluable aid to the preacher. It gives unity to his sermon because it enables him to see at a glance

[12] *Op. cit.*, p. 411.

whether he has included all topics necessary for a clear presentation of his theme and whether he has excluded all unrelated ideas. An outline also serves to give coherence to his sermon. It enables him to perceive whether he has grouped together related ideas and whether his ideas are arranged in proper logical or chronological order. Again, an outline is of great value in writing a sermon. With a plan laid before him, the preacher can easily note what supporting materials will best seve his purpose and where they are needed. Briefly, an outline serves to keep the pulpit orator "on the beam."

St. Francis Borgia in his treatise on preaching stresses the need of an outline:

> The preacher must needs arrange in order what he has read and reflected on: order will serve as a memorandum. How much order and arrangement helps memory cannot be expressed, for, if the preacher collects and brings with him to the pulpit a large supply of crude and undigested matter, he will speak in a confused and disordered manner, and will tire his hearers without benefiting them. Either the hearer will not understand what is said, or he will not remember it; and, in consequence of want of arrangement of the matter, the speaker will neither produce conviction nor move the will.[13]

The sixth step is developing the ideas in the outline and properly expressing them in words. The outline merely furnishes the speaker with basic ideas which must be developed in one of the following ways: by definition (positive, negative, rhetorical), by detail, by comparison and contrast, by specific example, by illustration (factual or hypothetical), by reason, by cause and effect. Although one should strive to use all the above methods, partiality for illustration, comparison and contrast, and specific example is to be recommended.

Besides clothing the outline or skeleton of his sermon with flesh and blood, the preacher must also garb the developed ideas in fitting attire: he must find words to express these ideas adequately and forcefully. Should he do this in his mind or on paper? This depends upon the preacher and the occasion. Cicero in his *De*

[13] St. Francis Borgia, *The Method of Preaching* (Cf. Rev. P. Boyle, *Instructions on Preaching* [Dublin: M. H. Gill and Son, 1902], p. 14.)

Oratore, laying down the principles for orators, says: "Caput omnium est scribere quam plurimum."[14]

Cardinal Newman favors the writing of sermons, at least sometimes:

> Study and meditation being imperative, can it be denied that one of the most effectual means by which we are able to ascertain our understanding of a subject, to bring out our thoughts upon it, to clear our meaning, to enlarge our views of its relation to other subjects, and to develop it generally, is to write down carefully all we have to say about it. People indeed differ in matters of this kind, but I think that writing is a stimulus to the mental faculties, to the logical talent, to originality, to the power of illustration, to the arrangement of topics, second to none. Till a man begins to put down his thoughts about a subject on paper he will not ascertain what he knows and what he does not know; and still less will he be able to express what he does know.[15]

The seventh step is practicing aloud. Effective sermons are those which have been first preached to empty pews. Practicing aloud gives the preacher the feel of his sermon, develops confidence, gives him the opportunity to develop an effective delivery. To be convinced of the value of this practice, just listen to the same preacher at the first Mass and then again at the last Mass.

St. Francis Borgia declares that before venturing to speak in public

> . . . a preacher should repeat his discourse from time to time, not only to impress it on his memory, but also to regulate the tone of his voice, his gestures, and his whole exterior bearing; and he should do so all the more diligently, if he has not received from nature, or acquired by study and long practice, the faculty of preaching with ease and grace.[16]

The remote spiritual preparation for effective preaching is a good life. Number 28 of the Norms of Sacred Preaching calls upon the preacher never to forget:

> . . . the advice which, according to the teaching of the Gospel and the Apostles and the example of the saints, the same St. Jerome gave to Nepotianus: 'Let not your life give the lie to your speech; lest, while you are speaking in the Church, each one say to himself: why do you

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[14] Cicero, *De oratore,* lib. I, c. 33.

[15] *Op. cit.,* p. 422.

[16] St. Francis Borgia, *op. cit.,* p. 18.

not yourself do the things which you are saying? He is a delicate teacher who, with a full stomach, preaches of fasting. . . . The mind and conduct of the priest must be in agreement with his words.'[17]

Pius X declares that preaching that is not illustrated and confirmed by example is of no value:

> Who does not know that teaching of this kind is almost worthless, if the priest does not confirm by his example that which he delivers by word? His hearers will object, with rude sarcasm indeed, but not undeservedly: 'They profess that they know God, but in their works deny Him.' And they will refuse the teaching and will take no benefit from the light of the priest.[18]

Zeal and sincerity, essential qualities of effective preaching, spring from love of God and neighbor. If the preacher is not on fire with love of God, how can he inflame others with this love? If he does not love his neighbor, will he be solicitous for his salvation? It is only the priest united with God through charity of whom Christ was speaking when He said: "It is not you that speak but the spirit of your Father that speaketh in you."[19]

In all probability most priests write as well as the Curé d'Ars and are endowed with equal, if not better, natural gifts. Yet, their sermons are not as effective as those of the simple village curé. What is the reason? The answer would seem to be that their faith, their charity is not as great. The effectiveness of a priest's preaching is drastically affected by the temperature of his spiritual life.

There is the actual case of a priest who from a natural standpoint was an outstanding orator but who failed to impress his auditors. They remarked that he was a magnificent speaker but that he did not seem to be sincere. His subsequent defection from the priesthood but confirms the opinions of his auditors. Without a doubt, the effectiveness of a priest's preaching is conditioned by his holiness.

The proximate spiritual preparation for preaching is prayer. Number 19 of the Norms of Sacred Preaching declares: "Since sacred things are to be treated sacredly, no one must undertake to

[17] *The American Ecclesiastical Review, loc. cit.*, p. 387.

[18] Pius X, *Exhort. ad clerum*, Aug. 4, 1908.

[19] *Matt.*, 10: 20.

preach unless he has made his proximate preparation by study and prayer."[20] It is an established principle of Catholic theology that without God's grace no one is able to perform a meritorious action. If one's preaching is to be pleasing to God and salutary for men, he must be helped by God. To obtain His help the preacher must have recourse to prayer, which is the best preparation he can possibly make. The most telling sermons are those Christ has helped to write and deliver.

The story is told of a famous cathedral preacher who came into the studio of a world renowned sculptor. He watched the kneeling artist chisel the block of marble and made the observation, "Would that I could deal such telling blows on the stony hearts of men." The sculptor retorted, "You could if you would work the way I do—on your knees."

The outstanding preacher Dr. Ignatius Smith, O.P., has well said, "A large measure of preparation has to be made at the desk, but the most important preparation is that which is made on the knees before God." The successful preacher is one who follows the advice of St. Augustine, "Ut orando pro te et illis quos es allocuturus sis orator antequam dictor."[21]

The preacher who makes the down-payment of intellectual and spiritual preparation will be repaid with the dividend of effective preaching. The amount of the dividend will depend upon the amount of down-payment. The prudent and conscientious priest will make a generous investment of time and effort in order that he may present himself "a workman that needeth not to be ashamed, rightly handling the word of truth."[22]

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[20] *The American Ecclesiastical Review, loc. cit.*, p. 386.

[21] St. Augustine, *De doctrina Christiana,* lib. IV, c. 15.

[22] *II Tim., 2*: 15.

PRACTICE AND PRECEPT

Many a man is acting on utilitarian principles, who is shocked at them in set treatises, and disowns them.

—Cardinal Newman, in *Oxford University Sermons* (London: Longmans, Green and Co., 1902), p. 325.

DOES SHAKESPEARE'S HAMLET REFLECT A THEOLOGICAL CONTROVERSY?

In recent years the theory has been advanced that the ghost scenes in *Hamlet* mirror a theological controversy of the sixteenth century. In 1906 F. W. Moorman, holding that Shakespeare "suffuses the ghost scenes of *Hamlet* with the local color of Catholic and Protestant doctrine,"[1] called attention to a translation of a Latin treatise by Lewes Lavater, which was published in England in 1572, and reprinted in 1596, under the title, *Of Ghostes and Spirites walking by Nyght.* A Swiss Protestant reformer, Lavater wrote his book to uphold the common Protestant opinion which rejected Purgatory and which looked upon ghosts as either good or bad angels. However, in arguing the Catholic position on Purgatory, he was obliged to state it in detail. Moorman believes that Shakespeare, echoing this book, gave us a Catholic ghost from Purgatory and a Protestant Prince who fears that this ghost may be a devil in disguise. In 1930 Lily B. Campbell,[2] leaning heavily on Lavater, and also on Timothy Bright's *A Treatise on Melancholie* (1586), which explained apparitions as delusions produced by melancholy, asserted that *Hamlet* presents the problem of ghosts from three angles: the Ghost representing the Catholic view, Hamlet's doubt demonstrating the view of Protestants, and the inability of the Queen in the closet scene to see the Ghost illustrating the view of skeptics like Timothy Bright. Miss Campbell is convinced that "if a Papist and King James and Timothy Bright had seen the play, as they all probably did, each would have gone home confirmed in his own opinion about ghosts."[3]

It remained, however, for J. Dover Wilson to develop this theory in three provocative studies, which were published between 1929 and 1940.[4] He maintains that Shakespeare's Denmark is Protestant,

[1] "Shakespeare's Ghosts," *Modern Language Review* (1906), I, 192-201.

[2] *Shakespeare's Tragic Heroes, Slaves of Passion* (Cambridge, England, 1930), pp. 84-128.

[3] *Ibid.*, p. 128.

[4] Lewes Lavater, *Of Ghostes and Spirites walking by Nyght* (1572), edited by J. Dover Wilson and May Yardley (Oxford, 1929), with Introduction by Wilson, "The Ghost-Scenes in *Hamlet* in the Light of Elizabethan Spiritualism," pp. vii-xxxi; *Hamlet* (Cambridge, England, 1936), pp. i-liii; *What Happens in Hamlet* (New York, 1940), pp. 60-78.

although "the Ghost *is* Catholic: he comes from Purgatory."[5] He draws support not only from Lavater's book, but also from Reginald Scot's *The Discoverie of Witchcraft* (1584), and from Pierre Le Loyer's *IIII Livres des Spectres* (1586).[6] Scot was a skeptic regarding ghosts, and his volume was burnt by the public hangman. Le Loyer was a scholarly Catholic lawyer who wrote his treatise to refute Lavater. In Dr. Wilson's exposition Hamlet is a Protestant disciple of Lavater, and hence his doubt that the Ghost may be a devil; Horatio, who takes a skeptical attitude toward the Ghost, is a Protestant disciple of Scot; and of course the Ghost, who comes from Purgatory, represents the Catholic viewpoint. Dr. Wilson argues that, since Shakespeare's audience would include disciples of Le Loyer, of Lavater, and of Scot, "it paid him dramatically to let all three schools of thought have their views considered."[7]

At the Globe Theatre the Protestants would be in the majority. That there was a minority group of Catholics is certain. Alfred Harbage has recently called attention to a manuscript in the Folger Shakespeare Library, dated 1618, from which he adduces the testimony of an Elizabethan priest, Father Thomas Leke, who asserted that most of the principal Catholics in London, clerics and lay people, frequented the theatres.[8] And of course Shakespeare's patron, the Earl of Southampton, belonged to a family of outstanding recusants.

The theory that *Hamlet* reproduces a current theological controversy concerning ghosts imposes certain logical demands on Shakespeare. First, it would not do for him to misrepresent the doctrinal position of any group in his audience. Second, it would not do for him to present the doctrinal view of any group in such a hazy manner that it would not exclude the views of the other groups. And third, and above all, it would not do for him to take sides. And yet, this theory, especially as expounded by J. Dover Wilson, asks us to believe that he did all these things.

[5] *What Happens in Hamlet*, p. 70.

[6] *Vide* May Yardley's Appendix to reprint edition of Lavater, *op. cit.*,—"The Catholic Position in the Ghost Controversy of the Sixteenth Century with special reference to Pierre Le Loyer's *IIII Livres des Spectres*," pp. 221-51.

[7] *What Happens in Hamlet*, p. 84.

[8] Shakespeare's Audience (New York, 1941), pp. 71 f.

The Catholic playgoers, for instance, would be pleased with the Ghost from Purgatory, provided that the portrayal of the Ghost was in conformity with Catholic doctrine. A careful analysis of the passages in which the Ghost describes his abode in the other world reveals that Shakespeare understood the doctrine of Purgatory. Elizabethan Catholics would experience some misgivings when they heard the Ghost command Hamlet to revenge his murder, and they would have taken offence if the Ghost had not qualified this command by a second command, "Taint not thy mind," which forbids his son to act from the personal motives of a private avenger. In a word, Shakespeare poises his Ghost before us as an agent of divine retribution who comes to demand punishment for heinous crimes that were undiscoverable by human agency, and hence could not be brought before the bar of human justice. Such is the interpretation of modern Catholic commentators like H. S. Bowden,[9] Maurice Francis Egan,[10] and S. A. Blackmore.[11] Both F. W. Moorman and Lily B. Campbell conform in general to this view, and thus they safeguard Shakespeare's exposition of the doctrine of Purgatory. But J. Dover Wilson refers the command, "Taint not thy mind," to Hamlet's mother: Hamlet must not taint his mind with evil thoughts about her; and he states categorically that the Ghost tells Hamlet nothing as to how he is to achieve his revenge.[12] An unqualified command to revenge could mean only blood-vengeance, and of course it is theologically inconceivable that a soul would come from Purgatory to urge as a sacred duty what the Church condemns as mortally sinful.

In his explanation of the cellarage scene with which the first act ends, Dr. Wilson would also have Shakespeare offend the Catholics in his audience. At the conclusion of his interview with Hamlet the Ghost vanished by descending through a trapdoor into the cellar beneath the stage, thus indicating that he was returning to Purgatory, which was supposed to be located in the bowels of the earth. When Horatio and Marcellus rejoin Hamlet, he swears them to secrecy with a threefold oath. As he asks them to swear each oath,

[9] *The Religion of Shakespeare* (London, 1899), p. 300.

[10] *The Ghost in Hamlet and Other Essays* (Chicago, 1906), pp. 30-39.

[11] *The Riddles of Hamlet and the Newest Answers* (Boston, 1917), pp. 138 f.

[12] *What Happens in Hamlet*, p. 45.

the voice of the Ghost is heard from beneath the stage, enforcing his son's request with the command "Swear." This cellarage scene is puzzling, because during the administration of the oaths Hamlet addresses his father's spirit in a flippant manner. Dr. Wilson interprets this scene as a conspiracy on the part of Hamlet and the Ghost to persuade Marcellus that he has sworn secrecy at the bidding of an underground demon, and thus to terrify him into holding his tongue.[13] In other words, Hamlet, in order to hoodwink Marcellus, addresses the Ghost as if he were a devil; and the Ghost lends his support to this deception. By way of parenthesis we should state that Dr. Wilson regards Marcellus as a Catholic, mainly because Marcellus describes the Ghost as of "the air invulnerable," which expression seems to echo the opinion of St. Thomas Aquinas that a separated soul appears on earth not with a real but with an aerial body.[14] Even if we admit with Dr. Wilson that Hamlet gives a diabolic twist to his jocular references to the Ghost, we find no evidence in the text to support the theory that the Ghost co-operates with Hamlet in palming himself off as a demon. There is nothing specifically diabolic in what the Ghost says or does. His subterranean cries and movements prove that he is a spirit—not necessarily an evil spirit. Moreover, theologically speaking, the view that a soul from Purgatory, confirmed in grace, and enjoying the friendship of God, would co-operate in an imposture of any kind, is untenable. We may also question whether Marcellus, on Dr. Wilson's assumption that he is a Catholic, would hold his tongue "to his dying day," because he thought that he had sworn an oath in the presence of a fiend. As a Catholic he would know that such an oath is invalid and that it would be his plain duty to report the matter to the proper authorities. The Church has always abhorred conjuring practices. On Jan. 5, 1586, Pope Sixtus V issued his famous constitution, *Coeli et terrae Creator,* in which he ordered the bishops of Christendom to proceed against conjurers and to impose the severest canonical penalties. A conspiracy of the kind described by Dr. Wilson, postulating on Shakespeare's part a misrepresentation not only of the doctrine of Purgatory but also of the practical behavior of Catholics, would be profoundly distressing to the Catholic group in his audience.

[13] *Ibid.*, pp. 78-83.

[14] *Ibid.*, p. 67.

We also doubt if the Protestant playgoers at the Globe would be satisfied with Shakespeare's presentation of the Protestant position on ghosts, assuming of course that he actually dramatized the controversy. They would not be pleased with a presentation of their case which did not at the same time exclude the Catholic viewpoint, and they certainly would resent having the issue decided against them. The proponents of this theory hold that Hamlet, in his attitude toward the Ghost, consistently exhibits himself as a Protestant of the Lavater type, a believer in the doctrine that all specters are either angels or demons. At the first mention of the Ghost he declares:

> If it assume my noble father's person,
> I'll speak to it, though hell itself should gape
> And bid me hold my peace.

It is argued that these lines label Hamlet a disciple of Lavater, because his first thought is that the Ghost may be a devil—"though hell itself should gape." However, the argument is not conclusive, because these lines do not bar the interpretation that Hamlet speaks as a Catholic who believes that apparitions may be angels, saints, souls from Purgatory, or devils, and who in his determination to face the Ghost envisages the worst possibility. The point stressed by these lines is his resolve to speak to the Ghost come what may, not a specific hypothesis concerning the nature of the Ghost.

The words which Hamlet addresses to the Ghost when he sees his father's spirit for the first time are also cited to prove that he adopts a distinctly Protestant view toward specters. Hamlet speaks as follows:

> Be thou a spirit of health or goblin damned,
> Bring with thee airs of heaven or blasts from hell,
> Be thy intents wicked or charitable,
> Thou comest in such a questionable shape
> That I will speak to thee.

These lines can be interpreted in favor of the common Protestant doctrine that ghosts are either angels or devils, but to assert that they absolutely exclude the Catholic viewpoint is to misunderstand the doctrine of Purgatory. The souls in Purgatory died in the state of grace, they are saved, they are confirmed in good. Purgatory, therefore, is a vestibule of Heaven; and the souls in Purgatory, though still in a state of suffering, nevertheless belong entirely

to the society of the saints. Such is the teaching of Bellarmine and Suarez, the two great Catholic theologians of Shakespeare's day. Bellarmine describes the love of the suffering souls for God and their intimate union with Him,[15] and Suarez dwells on their holiness and the love of God for them.[16] Therefore, the expressions "spirit of health," and "airs from heaven," can refer not only to angels and saints but also to the suffering souls. They are spirits of health, and if they return to earth they bring with them the airs of heaven.

Of course, the main argument for the theory that Hamlet seeks a refuge in the Protestant doctrine concerning ghosts is based on the following lines of the soliloquy with which Act II ends:

> The spirit that I have seen
> May be a devil; and the devil hath power
> T' assume a pleasing shape; yea, and perhaps
> Out of my weakness and my melancholy,
> As he is very potent with such spirits,
> Abuses me to damn me.

This doubt has a sound theological basis; in the sixteenth century both Catholic and Protestant theologians advised the utmost circumspection in the matter of dealing with specters. Moreover, this doubt, which is manifestly rooted in a religious outlook, is strictly in character; for in his first soliloquy Hamlet displays a profound reverence for both the divine and the ecclesiastical law. Because the Almighty has established a canon against self-slaughter, Hamlet rejects the temptation to commit suicide. And because the Church had labeled the union of a woman with her deceased husband's brother as incestuous, he is filled with horror at the thought of his mother's hasty marriage to his uncle. However, Dr. Wilson, in his eagerness to prove that Hamlet doubts as a Protestant, leaves the impression that Elizabethan Catholics explained virtually all specters in terms of souls from Purgatory. For instance, he writes concerning the traditional belief of Catholics in ghosts: "Before the Reformation the belief in their existence, which was of course much older than Christianity, had offered little intellectual difficulty to the ordinary man, since the Catholic doctrine of Purgatory afforded a complete explanation of it in theological terms, though

[15] *De Purgatorio,* Lib. II, XV.

[16] *De Poenitentia,* Disp. XLVII, s. 2, n. 9.

thinkers like St. Thomas Aquinas might indulge in speculation which anticipated in a measure later Protestant theory."[17] The fact is that neither in the Middle Ages nor in Shakespeare's day did Catholics look upon the doctrine of Purgatory as affording "a complete explanation . . . in theological terms" of their belief in the existence of apparitions. The Church has always fully recognized the possibility of specters caused by diabolic agency. Dr. Wilson mentions St. Thomas Aquinas as speculating on demonic illusion. But the words of the Angelic Doctor do not suggest that he is theorizing on the subject; on the contrary, they constitute a clear and dogmatic statement. Discussing how a demon can cause the body of a dead man to return to life, he states that this transformation is not real but only a semblance of reality, and that it can be produced in two ways: "First, from within: in this way a demon can work on man's imagination and even on his corporeal senses, so that something seems otherwise than it is. . . . Second, from without: for just as he can make from the air a body of any form or shape, and assume it so as to appear in it visibly; likewise, in the same way he can clothe any corporeal thing with any corporeal form, so as to appear therein."[18] Nor was belief in diabolic illusion the exclusive monopoly of theologians like St. Thomas Aquinas; it is repeatedly enforced by the religious books which were read by medieval and Elizabethan Catholics. A popular work like *The Golden Legend* records so many cases of diabolical illusion that its theme might be stated in the words of St. Paul's classic text: "Satan himself can pass for an angel of light."[19] Of course, Elizabethan Catholics would draw the obvious lesson: when dealing with an apparition of any kind the only safe course is to doubt until proper assurances are forthcoming.

Since, therefore, Hamlet's doubt that the Ghost may be a devil is not dependent on current Protestant theology, it can hardly be advanced as an argument to prove that the ghost scenes in the play harbor a controversy. Doubtless, educated Protestants in the audience would harmonize this doubt with their own doctrine, but they would also know that it could be harmonized with Catholic teaching. In other words, they could not find a controversy where

[17] *What Happens in Hamlet,* p. 61.

[18] *Sum. Theol.,* I, q. 114, a. 4, ad 2.

[19] *II Cor.,* 11:14.

none was intended. Moreover, on the assumption that there is a controversy, imagine the feelings of the Protestant majority when they discovered that the dramatist had decided the controversy in favor of the Catholic position; for, as E. E. Stoll[20] points out, both Hamlet, who is supposed to be an orthodox Protestant of the Lavater type, and Horatio, who is supposed to be a skeptical Protestant of the Scot type, are converted to the belief that the Ghost comes from Purgatory.

The theory that *Hamlet* mirrors a theological controversy of Elizabethan England suffers from additional handicaps. First of all, the play as a whole reflects a pre-Reformation Denmark with a distinctly Catholic setting. The keynote to this milieu is struck by the Ghost in the first act, who comes from Purgatory and who laments that he died without the consolation of receiving Extreme Unction. This impression is confirmed by Hamlet, who speaks familiarly of the association of St. Patrick with Purgatory, who thinks of a nunnery for Ophelia "as the safest haven of refuge from a corrupt world,"[21] and who drops a casual remark about "shriving time" as if he were to the manner born. Then, too, Ophelia's funeral in the last act seems to follow the Roman Catholic rite for the burial of a person whose death was doubtful. Shakespeare represents the clergy as fearful that Ophelia had committed suicide, and hence as following the usage for doubtful cases which permitted the tolling of the bell, the procession to the grave, and burial in sanctified ground, but no Requiem Mass. Richmond Noble points out that Shakespeare took the pains to be accurately informed on the Roman Catholic practice,[22] and he refers the reader to Can. 1240, § 2, in the *Codex Juris Canonici*. He further notes that the Elizabethan Anglican liturgy made no provision for refusal of Church benefits to suicides; the present rubric was added in 1662.

In fine, Shakespeare laid his scene in Catholic Denmark, which rules out the hypothesis of an Elizabethan controversy in the ghost scenes. It is logical to conclude that, since Catholic theology supplied him with a purgatorial ghost, the same source inspired Hamlet's reflections on diabolic illusion. We may add that the dramatist was able to do all this without antagonizing the Protestant

[20] *Shakespeare and Other Masters* (Cambridge, Mass., 1940), p. 420.

[21] J. Q. Adams, *Hamlet* (Boston, 1929), p. 259.

[22] *Shakespeare's Biblical Knowledge* (New York, 1935), pp. 84 ff.

majority in his audience by representing the action of his play as taking place in a foreign country and at a distant time. We must remember that his manuscripts were censored by the Master of Revels, who was forbidden by law to license plays dealing with matters of religion or the government of the State. It was only by removing all suspicion that he was concerned with contemporary England that he could introduce Catholic doctrine and practice into his plays. Then, too, he made some concessions to his Protestant playgoers. It is noticeable, for instance, that, although Purgatory bulks large in the action of *Hamlet,* the term *Purgatory* is never mentioned. Likewise, it cannot be ignored that both Hamlet and Horatio studied at Wittenberg, Luther's university. Furness is of the opinion that Shakespeare could have learned of this university from a multitude of publications of the period.[23]

Finally, the theory of a theological controversy in *Hamlet* presupposes a knowledge of highly specialized works on the part of both Shakespeare and his audience, without which knowledge the ghost scenes could not be written or understood. It is difficult to imagine a busy dramatist like Shakespeare blasting his way through the theological treatises of Pierre Le Loyer, Lewes Lavater, and Reginald Scot. Le Loyer's French work, the first book of which was not translated into English until 1605, runs to over one thousand pages. And as far as the audience is concerned, the comment of Alfred Harbage is to the point: "The difficulty is that we cannot consult the spectators at the Globe and make sure they had read the right books."[24] The truth is that most of the theology in *Hamlet* could have been gleaned from a popular hagiographical book like *The Golden Legend* of Jacobus de Voragine, with its exposition of Purgatory, with its allusions to St. Patrick as the keeper of a purgatory, with its apparitions produced by the devil, and even with a purgatorial ghost on a mission of divine justice.[25]

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[23] *Variorum Hamlet,* I, 40.

[24] *Shakespeare's Audience* (New York, 1941), p. 148.

[25] *The Golden Legend of Jacobus de Voragine,* 2 vols., translated by Granger Ryan and Helmut Ripperger (New York, 1941). Cf. "The Commemoration of All Souls," Part II, pp. 648-57.

"HERE COMES THE BRIDE"

Having recently returned from overseas I have just read Fr. Bandini's "In Defense of Lohengrin" in *The American Ecclesiastical Review* for July, 1943, and even at this late date I should like to give a few additional reasons for opposition to such things as the famed "Wedding March." The choir is the Devil's end of the church and must be kept rigidly under control. A line must be drawn somewhere, and Grand Opera is an excellent place to draw it. As a matter of fact *any music composed for and known with secular words or associations should be banned.*

Failing a very definite and actively enforced line of demarcation between the worldly—especially the theatrical—and the religious, the pastor may some day be greeted with "K-K-K-Kyrie" when he ascends the altar.

I admit that I have yet to hear that, but I have taken part in a procession of the Blessed Mother where the Maine "Stein Song" and "Mademoiselle from Armentières," were played during the procession. That was in a little Mexican village, of course, but before we laugh too much may I add that I have had to stop the organist from playing the Coronation March from "The Prophet" —that scene of blood and treachery—as little children went up to receive their First Holy Communion and that the same march *was* played for the installation of a bishop shortly afterward—which would certainly have been a crude insult had the organist had any knowledge of opera and sense of fitness. I have heard the Easter song from "Cavalleria Rusticana" done as "Regina Coeli," in one of the leading cathedrals of the country. The Blessed Mother is long-suffering, else the cathedral might have been blasted. After that it was not remarkable that the organist made a delicate if ambiguous comment by playing "Lead Kindly Light Amid the Encircling Gloom" when the Cardinal ended his sermon.

We pass over such trifles as "Holy Mother Guide His Footsteps" which I have heard at a wedding, or "Abide with Me" which drew the mirth of the press when it was hastily played at the "remarriage" of a noted divorcee. And I have stopped a foreign-speaking band from playing a medley of old hymns which included the one better known as: "How Dry I Am" at a military funeral where it would have caused a riot; for the children of this

world are quicker to recognize apt tunes than are the children of light.

Musicians need to be ruled with a firm hand in church, for it is apparently the fixed idea of most organists that the Mass is merely a handy way of gathering together an audience for the choir.

I speak as one who knows; having come from a family of choir singers and directors, and so viewing the matter from both sides of the altar rail, also from upstairs and down, in various parts of the United States. As a new priest I was solemnly warned more than once never to set foot in the choir loft, one pastor assuring me that he had never climbed the steps to the choir loft even when the church was empty. However, with the experience as set forth above I undertook to exorcise the evil spirit, and when I was appointed to a bilingual parish where two choirs alternated and fought I proceeded to organize two more. With these as strike-breakers, I pursued a hectic course until the youngest of all finally absorbed or supplanted the others and gained a statewide reputation as a concert organization as well.

This we did by formally eschewing all secular music and specializing in Gregorian, with just enough carefully selected, unusual, concerted numbers to show that we could do them if we wanted to. Thus we had no competition, and had the highbrows and historians of the state behind us as well as the clergy.

No, I take it back; we did have some secular pieces in our repertoire, so that when a group of our lads were asked to sing by the director of a boy choir from Vienna we again neatly avoided comparison by delivering a Navajo Indian drinking song, in the original language and traditional rhythm, giving the Austrian director a novelty that interested him.

Then there was our carol singing, around Christmas, when the little girls of the choir dressed up in red capes and we took them around in a truck to sing at favored homes miles around the countryside, several in an evening.

We kept our singing on a strictly amateur basis, but gifts of candy were naturally frequent to the children. Any hostess to a group of friends was delighted to have the children drop in and sing a group of carols.

Then there was the time when we combined with a near-by college's glee club in a concert, we to furnish soprano and alto, while they did tenor and bass. After part rehearsals alone, we took a

bus and went out to the college. Now to sing with a boys' choir, properly robed and on their best behaviour is one thing, but when our rather nondescript crowd began tumbling out, the collegians were not so pleased, and when the little Mexican *girls* appeared, revolt was in the air. After all, a man in college does not commonly expect to stand beside a little girl in the fourth grade at a concert. But when the first number, a Bach Chorale, was tried, the dislike changed to respect, and after the first rendition of "The Heavens are Telling," it was: "We've got to get more voices. These kids are good." Rehearsals, and ultimately the concert, proceeded smoothly, with an amused fellowship from the glee club members to their very junior associates.

Many other joyous tales could be told of the choir and its adventures and its beneficent effect on the children and the school, but I wish to emphasize that the backbone was strictly Liturgical: the "Requiem," "Orbis Factor," "Cum Jubilo," "de Angelis," "Vexilla Regis," "Pange Lingua," "Gloria Laus," and "Victimae Paschali" not dismally wailed out, but sung up to tempo and in the spirit of the words. We "stuck to our last," and achieved our reputation with Church music.

And when a prospective bride came with other ideas, the pastor was wont to reply: "Now Susy Jane, I have managed a lot more weddings than has Mrs. So and So. Leave it to me and I'll see that you have a beautiful wedding." There was never a complaint afterwards. Once a Protestant woman remarked: "I can see why Catholics do not believe in divorce, after a wedding like that."

There was no need to play "Here Comes the Bride."

HENRY D. BUCHANAN

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DOGMATIC RELIGION

From the age of fifteen, dogma has been the fundamental principle of my religion; I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is, to me, a dream and a mockery.

—Cardinal Newman, in *Apologia Pro Vita Sua* (London: Longmans, Green and Co., 1902), p. 264.

Answers to Questions

THE RECOMMENDATION OF NON-CATHOLIC RELIGIOUS LITERATURE

Question: How can Catholic bookshops advertise such books on religious topics as those of Franz Werfel and C. S. Lewis as "Catholic Best Sellers," and how can Catholic reviewers, while pointing out some errors of faith in these same books, proceed to recommend them to the "discriminating reader"?

Answer: The questioner has brought to the fore a matter that should be seriously considered by Catholic booksellers, Catholics who review books in periodicals, those who discuss them in study clubs, etc. Unfortunately it has become the practice of some of these persons to praise any religious book by a non-Catholic and to recommend it (at least to the "discriminating reader") provided it proposes or defends some elements of Catholic belief, even though it may also contain grave errors in matters of faith. Now, this is a very different attitude from that taken by the Catholic Church, which enumerates among those writings forbidden to Catholics "books of any non-Catholics treating *ex professo* of religion unless it is certain that nothing is contained in them against the Catholic faith" (Can. 1399, § 4). Consequently, for a Catholic to read a book of this character (at least without permission from the proper authorities) would be *per se* a mortal sin. It is well to note that this ban holds even in the case of a book that contains dangerous errors against Catholic teaching only in a few places (cf. Noldin, *Summa Theologiae Moralis* [Innsbruch, 1938], II, n. 707, 4). At most, one could regard as exempt from the prohibition a book that contains only a small number of erroneous statements of a very unimportant character which would not deceive the average Catholic (cf. Pernicone, *The Ecclesiastical Prohibition of Books* [Catholic University, 1932], p. 138). But this exception must be interpreted with great caution.

It is distressing to think that some of the books displayed in Catholic bookshops or lauded by Catholic reviewers are actually forbidden books. Undoubtedly, an example of such works is Franz Werfel's *Between Heaven and Earth,* which was analyzed by Dr.

Edward Wuenschel, C.SS.R., in *The American Ecclesiastical Review* for Sept., 1945. On the other hand, there is no objection to *The Song of Bernadette* by the same author, since it can be reasonably placed in the class of writings excepted by the Code as certainly containing nothing against the Catholic faith.

Catholic booksellers and reviewers should be mindful of the axiom: *Bonum ex integra causa, malum ex quocumque defectu.* However admirable a book may be in other respects, if it contains even a small amount of matter dangerous to the faith of the average lay Catholic it cannot be recommended for the perusal of Catholics.

THE MORALITY OF NARCOTHERAPY

Question: Is the use of narcotherapy morally lawful? What is the obligation of doctors and nurses in reference to secrets disclosed by a patient receiving this treatment? Would it be permissible to employ narcotherapy on a person suspected of a crime to discover his guilt or his knowledge of the crime?

Answer: The treatment known as narcotherapy is used quite extensively today, particularly for the benefit of those suffering from some form of mental disorder. The treatment consists in the administration of a drug (sodium tentophal), which induces the patient to divulge his innermost thoughts and anxieties. Thus the physician or psychiatrist is able to determine the source of the derangement and to decide on the appropriate method of treating the sick person. The morality of this procedure is to be judged according to principles analogous to those applicable to hypnotism. If the patient is in possession of his reasoning faculties, his consent is necessary, and he may submit to the treatment at the hands of a competent and conscientious physician who believes that it will probably be helpful. On the other hand, a patient possessing the use of reason may not be forced to take this treatment against his will. In the case of one who is not *sui compos* the general principle is that this method may be employed only with the consent of the one who is his natural guardian—wife, father, mother, etc. Any forced treatment against the will of the patient (if he is *sui compos*) or against the will of his natural guardian (if he is not *sui compos*) is an act of injustice, even though it is inflicted by a public official, such as an army doctor. An exception could be

allowed in the event that the guardian in question is manifestly unreasonable in refusing consent, inasmuch as it is morally certain that the patient will be considerably helped by the treatment.

Whatever is divulged by a person to whom narcotherapy is applied must be kept secret by those who overhear it—a professional secret for those administering the treatment, a natural secret for others. Knowledge thus acquired may be used only for the benefit of the patient himself—apart from very exceptional circumstances, such as the demands of the common good. To bring discredit or embarrassment on the patient by revealing his statements to those who have no right to hear them would be an act of injustice, which could very easily become a grave sin.

The use of narcotherapy to force a confession or information from a person suspected of crime is illicit. In the first place, it is not certain that what a man asserts under the influence of a drug is a correct account of his participation in a misdeed. He may be merely expressing what is depicted on his phantasm, and that may be only an imaginary deed, which he describes as his own. Secondly, even in the event that a criminal can be induced by this method to give a correct account of his transgressions, the treatment would be unjustifiable. For this procedure is a form of violence, and it is unjust to employ violence for the purpose of forcing a person to confess a crime.

FRANCIS J. CONNELL, C.SS.R.

POSITIONS OF STATUES IN THE SANCTUARY

Question: What is the correct arrangement of statues in the sanctuary with relation to the high altar? We have St. Joseph and the Sacred Heart on the Gospel side and the Blessed Virgin and St. Anthony, the titular of the church, on the Epistle side. Is this the proper disposition of them?

Answer: Our idea is that in the arrangement of statues the order to be followed is the order of precedence as found in the Litany of the Saints. Moreover, the Gospel side is the side of greater dignity and the more important saints should be nearer to the altar than those of lesser rank.

With these two principles in mind, we should, *in casu,* arrange

the statues as follows: on the Gospel side of the altar, nearest the altar, the statue of the Sacred Heart and next, that of St. Joseph; on the Epistle side, the image of our Lady and then the statue of St. Anthony. We give precedence to St. Joseph over St. Anthony because he is the patron of the universal Church, though, in the case proposed, St. Anthony is the patron of the church in question.

SPONSORS AT BAPTISM

Question: In cases where the person baptized is an adult or a child old enough to answer for himself, is it lawful to dispense with the sponsors and enter on the register some phrase like "Pro seipso respondit"?

Answer: The law of the Church (*Codex Juris*, Can. 762, § 1) requires, "quatenus fieri possit," that there be a sponsor at every solemn Baptism and no exception is made regarding the age of the candidate. It is further provided (*ibid.*, Can. 764) that no more than two sponsors may be employed, who are then to be one male and one female. We conclude, therefore, that the presence of a sponsor is required even if the person baptized is old enough to respond for himself.

Neither the *Codex Juris* (Can. 777, § 1) nor the *Rituale Romanum* (Tit. XII, cap. 2) when treating of the registration of Baptisms makes any provision for an entry that the candidate has answered for himself but prescribe only the inclusion of the names of the sponsors in the record.

INDULGENCES TO BE GAINED AT A FIRST MASS

We have received a communication concerning the indulgences to be gained by attendance at the first Mass of a newly-ordained priest, proposing the doubt as to whether these indulgences may be gained only at the actual first Mass, whether low or solemn, public or private, or whether they apply also to the first solemn, or public, Mass, even though one or two low Masses have preceded it. There seems to be no authentic answer to this question but our correspondent transmits to us the following unofficial interpretation, received from one of his *socii* in Rome, which will be of interest to our readers:

The indulgences granted for *prima Missa neo-sacerdotis* are to be strictly interpreted, *i.e.,* in the sense of the *first* Mass celebrated by the newly-ordained priest. It is, however, possible to obtain from the Sacred Penitentiary the faculty to impart the Apostolic Blessing at the first solemn Mass, celebrated in the presence of parents, relatives, etc., but the application for this privilege must be made *toties quoties* to the Sacred Penitentiary.

The *Raccolta,* no. 629, lists an indulgence of 100 days for each of the faithful who kisses the palms of the hands of a newly-ordained priest whether on the day of his ordination or on that of his first Mass. It also records an indulgence of seven years for any of the faithful assisting at the first Mass of a priest and for those attending who are kinsmen of the new priest to the third degree of consanguinity a plenary indulgence, under the usual conditions. It seems reasonable to us that these indulgences are to be restricted to the actual first Mass and not to be extended to include the first public, or solemn Mass, which is said after one or two low Masses have been celebrated.

HOLY COMMUNION DURING MASS

Question: May Communion be distributed immediately after the consecration, if the ciborium is taken from a door in the tabernacle behind the altar and nobody sees the absolution?

Answer: The Ritual does not contemplate any distribution of Holy Communion during Mass except after the Communion of the priest. Where the number of communicants is so large that distribution by the celebrant alone would upset the schedule of Masses "every hour on the hour," other priests may assist the celebrant of the Mass in the giving of Holy Communion. There seems to be no authority, however, for the liceity of interrupting the Mass after the consecration for the purpose of distributing Holy Communion from the altar at which the Mass is in progress. If necessity requires anticipating the regular time for the Communion of the faithful, the correct solution would be to have the assisting priest, or priests, give Holy Communion from a side altar, at which the Blessed Sacrament could be reserved during the hours of the crowded Masses. As to giving the preliminary absolution from behind the altar, outside the view of the communicants, such a practice would be contrary to the direction of the *Rituale* (Tit. IV,

cap. 2, 2), which requires that the priest face the people at that time. Moreover, it would be quite incongruous that the priest be hidden at that moment from the people for whom the absolution is intended.

POSITION OF THE RIGHT ARM WHEN CARRYING THE CIBORIUM

Question: I have noticed that some priests swing the right arm at their side when carrying the ciborium for the distribution of Holy Communion. Is this the correct thing?

Answer: We know of no occasion in liturgical functions on which a disengaged hand may be allowed to swing freely at the side. During Mass, when the right hand is tracing the sign of the cross over the chalice, the left hand rests on the altar. When the left hand is being used to turn the pages of the book, the right hand is placed on the altar. The left hand is applied to the breast when the right is making the sign of the cross on oneself. Nothing is said, either in the liturgical books or by authorities on ceremonial, as to the position of the right hand when the minister of Holy Communion is returning to the altar with the ciborium in his left hand, but, obviously, the incorrect solution would be to have the unoccupied hand dangle at the side.

HOLDING THE CHALICE DURING THE PRAYERS AFTER MASS

Question: Should the celebrant recite the prayers after Mass, holding the chalice in his hands? I seem to recall a prescription requiring that these prayers be said *junctis manibus,* which would imply that the chalice be left on the altar until after these prayers.

Answer: The rubrics of the Missal make no provision for the prayers after Mass, first ordered by Leo XIII. The *Ritus servandus* (XII, 6) simply directs that at the conclusion of the last Gospel the priest take the chalice from the altar and proceed to the sacristy. Ceremonial writers generally have the celebrant kneel with joined hands during the recitation of the prayers after Mass, taking the chalice from the altar only after he has finished the

prayers (cf. Zualdi, *Caeremoniale Missae Privatae,* Pars II, xii; Wapelhorst, *Compendium S. Liturgiae,* 124; Fortescue, *Ceremonies of the Roman Rite Described,* Part II, Chap. VI, 6). Wapelhorst (*loc. cit.*) restricts himself to the statement that it is becoming (*decet*) that the priest should leave the chalice on the altar until he has finished the prayers in question. Generally speaking, the position, *junctis manibus,* is the correct one for the recitation of prayers, when no other position, *v.g., extensis manibus,* is prescribed by the rubrics. Hence, the joined hands with the chalice left on the altar would seem the correct practice in the instance under discussion.

VEILS FOR THE BLESSED SACRAMENT

Question: Are three veils prescribed for use in the reservation of the Blessed Sacrament, *viz.*: one over the ciborium, one inside the door of the tabernacle, and one surrounding the tabernacle itself?

Answer: Only two veils are prescribed for the reservation of the Blessed Sacrament, namely, the one over the ciborium and the *conopaeum* which should envelop the tabernacle. The veil so commonly used inside the door of the tabernacle is nowhere prescribed but is merely matter of custom. A white silk veil for the ciborium is prescribed by the *Rituale* (Tit. IV, cap. I, 5). This is also the legislation of the *Codex Juris,* (can. 1270). The *conopaeum,* which when properly fashioned envelops the tabernacle on top and on all sides, is likewise commanded by the *Rituale* (Tit. IV, cap. I, 6) though the *Codex Juris* mentions it only indirectly when it directs that the tabernacle is to be ornamented in accordance with liturgical laws (Can. 1269, § 2). The Sacred Congregation of Rites has repeatedly decreed the obligation of using the *conopaeum* even when the tabernacle is made of precious material or is of elaborate construction (Decrees nos. 3520 and 4137). The interior veil of the tabernacle is not of obligation and the Congregation of Rites (Decree no. 3150) has decided that it is not to be considered as dispensing from the prescription requiring the external *conopaeum.*

THE ALTAR FACING THE CONGREGATION

Question 1: In constructing a new altar for a seminary chapel, would it be possible here and now to have the altar so made that the priest would say Mass facing the congregation?

Question 2: Should such construction be licit, where should the altar be placed?

Question 3: Would the altar necessarily have to be what is called a double altar, *i.e.,* one which could also be used by a priest saying Mass with his back to the congregation?

Question 4: Where should the candles and the crucifix be placed so as not to obstruct the view?

Question 5: Would it be possible to have the tabernacle suspended from above the altar or sunk beneath the level of the altar stone, with perhaps a sliding door?

Answer 1: As to the advisability of constructing an altar at which the priest faces the congregation while celebrating Mass, the subject is one which may well provoke discussion. We know of no law forbidding an altar of this kind but the arrangement is so unusual that certainly nothing should be done without the approval of the bishop.

Answer 2: The altar in question must naturally stand quite clear of the rear wall of the church. In the old Roman basilicas, where such altars are found, they stand well down in the church. In St. Peter's, for instance, the high altar, which is of this description, stands under the dome at the crossing of the nave and transepts.

Answer 3: The altar need not be a double altar.

Answer 4: The candles and crucifix are placed in their usual position. They do impede the view somewhat but this is the disposition of them in the Roman churches mentioned above.

Answer 5: In answer to this query, we must simply quote the provision of the *Codex Juris* (Can. 1269) that the tabernacle be an immovable structure fixed in the middle of the altar and that it be decorated as prescribed by liturgical laws, one of which is that it be entirely surrounded, like a tent, with the *conopaeum.*

WILLIAM J. LALLOU

THE ENUMERATION OF THE GIFTS OF THE HOLY SPIRIT

Question: Why is it that the Confraternity New Testament in *Gal.* 5: 22-23 gives only nine fruits of the Holy Spirit, when the Vulgate, of which the Confraternity text is supposed to be a translation, gives the traditional twelve?

Answer: First, a distinction must be made between the Vulgate and the Sixto-Clementine Vulgate. This latter is the text that was issued after the Council of Trent in fulfilment of its direction that *haec ipsa vetus et vulgata editio quam emendatissime imprimatur.* This edition is so called because both Pope Sixtus V and Pope Clement VIII were active in promoting and publishing this edition. While this Clementine Vulgate may have been the *editio emendatissima* in the sixteenth century, it is not such in the twentieth. Owing to the extensive studies and progress that have been made in textual criticism, it is now possible to produce a text of the Vulgate which is much more accurate than is the Clementine Vulgate. It is the duty of the Scripturist to make a study of the text and to restore it as much as possible to the pristine purity it had when it came from the pen of its author. This duty of textual criticism is highly recommended in the encyclical *Divino afflante Spiritu* of Pope Pius XII. Accordingly the translators of the Confraternity New Testament did not slavishly follow the Clementine Vulgate text. Wherever in the light of ancient manuscript evidence it proved to be inferior, it was emended accordingly.

Now in regard to *Gal.* 5: 22-23, while the Clementine Vulgate lists twelve fruits of the Holy Spirit, the Greek text and the older and better Latin manuscripts, as also the critical edition of Wordsworth and White, give only nine. This reading was rightly adopted by the translator of the Epistle to the Galatians in 5: 22-23.

It may be remarked in this connection that St. Paul does not pretend to enumerate all the fruits of the Holy Spirit. A fruit is not a virtuous habit but an act which arises out of a virtuous habit, and the number of such acts and their variety are practically unlimited. St. Thomas Aquinas (*Sum. theol.*, I-II, q. 70, a. 2) remarks: "Sunt enim fructus (Spiritus Sancti) quaecumque virtuosa opera in quibus homo delectatur," and elsewhere he quotes St. Augustine: "Apostolus non hoc ita suscepit ut doceret quot sunt vel opera carnis vel fructus spiritus; sed ut ostenderet in quo

genere illa vitanda, illa vero sectanda sunt." Then the Angelic Doctor adds: "Unde potuissent vel plures vel etiam pauciores fructus enumerari" (I-II, q. 70, a. 3, ad 4).

Finally it may be noted that the number twelve applied to the fruits of the Holy Spirit is traditional only since the time of St. Thomas, who speaks of twelve because the Vulgate text he had listed that many. The reason why twelve fruits came to be listed in this passage of Galatians seems to be that the same word was translated in different ways in different codices or different renderings were noted in the margin, and all these variant renderings finally found their way into the text of the Vulgate commonly received at the time of the Council of Trent.

JOSEPH L. LILLY, C.M.

FIFTY YEARS AGO

In *The American Ecclesiastical Review* for Dec., 1895, the editor-in-chief, Fr. H. J. Heuser, writes in a practical vein on the pastoral work of preparing children for their First Communion. Some of the points could be recommended as most helpful to priests at the present day, particularly his admonition that there be no discrimination in the matter of solemnity and ceremony between the First Communion of the parochial school children and that of the children attending public schools: "Severity ought to be the last thing applied to the erring children who are not responsible for the false views of their parents." In view of the more recent ruling of the Holy See regarding the age for First Communion, some of Fr. Heuser's suggestions would now be obsolete, such as the recommendation that children be trained to go to confession "long before they have to make their First Communion" . . . Fr. E. DuBlanchy, S.M., beginning a series of articles on the economy of salvation of heathen adults, argues that it is "proxima fidei" that God wills the salvation of all men, heathens not excepted, and that He gives to all, even to heathens, the graces necessary for their salvation. . . . A rhyming translation of the "Dies Irae" is contributed by Fr. H. F. Fairbanks. . . . Fr. J. Bruneau, S.S., gives an account of the purpose and the curriculum of the School of Biblical Studies, founded five years previously at Jerusalem. . . .A Christmas touch appears in a brief article by Bishop Chatard of Vincennes, defending the phrase "peace on earth to men of good will" as more authentic than the Protestant "peace on earth, good will to men."

F. J. C.

Analecta

In a letter from the Vatican Secretariate of State under date of Oct. 6, 1945, His Holiness Pope Pius XII has conveyed to the Editor of The American Ecclesiastical Review *and his collaborators His paternal Apostolic Blessing. The Editor and members of the staff of the* Review *are deeply grateful for this kind expression of Our Holy Father's benevolent solicitude, and, though fully conscious of their own unworthiness, wish to take this opportunity of dedicating anew all their efforts to the service of the Church of Our Lord Jesus Christ, and of His Vicar on the earth.*

The Spring numbers of the *Acta Apostolicae Sedis* (March, April, and May) publish an Encyclical of our Holy Father; his radio message to the world delivered on May 9, 1945; seven Apostolic Constitutions dealing with the division and erection of dioceses and one with the consecration of bishops; one Apostolic Letter; three epistles of the Holy Father; a *Motu proprio;* and three Papal Allocutions.

The Encyclical is styled an Encyclical Epistle, is dated April 15 and is printed in the April number.[1] It refers to the dedication of the month of May by the Holy Father in previous years to prayers invoking the intercession of the Blessed Virgin for the return of peace, and appeals in a similar way to the hierarchy to institute public prayers to the Blessed Mother during the ensuing month. In previous years, the request was made, not in an Encyclical Epistle as in the present instance, but in an Epistle directed to the Cardinal Secretary of State.

In the radio message,[2] our Holy Father gives thanks for the termination of the war in Europe and prays for its end also in the Far East. The remainder of the message looks to the restoration of Europe rising purified from the blood of the victims of the war, praying that those who are dispersed may soon return to their homes, and stimulating all to address themselves vigorously to the

[1] *Acta Apostolicae Sedis,* XXXVII (1945), 97 ff.

[2] *Ibid.,* pp. 129 ff.

removal of the disastrous effects of the war and to promote a lasting era of peace in justice, loyalty, understanding, and good will.

The April number contains the Apostolic Constitutions of Oct. 21, 1944,[3] establishing the Archdiocese of Indianapolis and the Diocese of Lafayette (the latter constituted by separating portions of the Archdiocese of Indianapolis and of the Diocese of Fort Wayne and submitting them to the jurisdiction of the new Diocese).

An Apostolic Constitution of Dec. 16, 1944,[4] renames the Diocese of Piauhy, Brazil, to be called henceforth "Teresiana"; at the same time provision is made for the establishment of two new dioceses from territory heretofore pertaining to the Diocese of Piauhy.

Another Apostolic Constitution, dated Dec. 18, 1944,[5] divides the Diocese of Huánuco, Peru, establishing a new diocese from the territory thus separated from the previously existing one.

In two Apostolic Constitutions of the same date, two other new dioceses, consisting of territory separated from the Diocese of Ayacucho[6] and the Archdiocese of Arequipa[7] are also established in Peru.

The Apostolic Constitution referring to the consecration of bishops is dated Nov. 30, 1944,[8] and, noting the variation in usage in various quarters with regard to the function of the co-consecrators, especially with reference to the recitation of the prayers with the consecrating bishop, requires that the co-consecrators form an intention of conferring episcopal consecration along with the consecrating bishop, and that they recite not only the words, *"Accipe Spiritum Sanctum,"* but also the oration, *"Propitiare,"* together with the following Preface, and that further during the whole ceremony they read in a low voice all that the consecrating bishop reads or sings, except the prayers for the blessing of the pontifical vestments.

The Apostolic Letter, dated March 19, 1944,[9] elevates the Pious Union of Christian Mothers, established in the Benedictine Abbatial Church at Einsiedeln, Switzerland, to the dignity of a Primary Union, to which its Moderator is given the faculty of aggregating

[3] *Ibid.*, pp. 101-108.
[4] *Ibid.*, pp. 133 ff.
[5] *Ibid.*, pp. 136 ff.
[6] *Ibid.*, pp. 139 ff.
[7] *Ibid.*, pp. 142 ff.
[8] *Ibid.*, pp. 131 f.
[9] *Ibid.*, pp. 108 ff.

all Pious Unions of that name in Switzerland, and of communicating to them all communicable indulgences and spiritual graces granted or to be granted to it by the Holy See, among which are listed generically those granted Sept. 16, 1873, by Pope Pius IX to the Primary Union at Ratisbon, and those granted July 28, 1914, by Pope Pius X to the Primary Union at Cracow.

The three epistles of our Holy Father are congratulatory, all sending his Apostolic Blessing. One, dated Dec. 16, 1944,[10] is addressed to Monsignor Luigi Masella, Apostolic Nuncio in Brazil, on the occasion of the twenty-fifth anniversary of his consecration; a second, dated Jan. 31, 1945,[11] is addressed to Monsignor Angelo Rotta, Apostolic Nuncio in Hungary, on the occasion of the fiftieth anniversary of his ordination. In both, the jubilarians are authorized to grant the Apostolic Blessing with its plenary indulgence to those participating in the celebration. The third epistle is addressed under date of March 27, 1945,[12] to His Eminence, Alexander Cardinal Verde, on the occasion of his eightieth birthday.

The *Motu proprio,* issued under date of March 24, 1945[13] permits the use in the private or public recitation of the Breviary of the new version of the Psalter, the work of professors of the Pontifical Biblical Institute, after it has been coordinated with the Psalter of the Roman Breviary and published by the Vatican Press.

An Allocution of March 11, 1945,[14] was directed to members of Christian Labor Unions of Italy assembled at Rome. In it our Holy Father expresses his appreciation of the loyalty to which their presence offered ample testimony, while at the same time he manifests his ardent sympathy with the cause of labor not only in Italy but throughout the world. He reminds them of their mission as ministers of Catholic Action to spread throughout the world of labor Christian principles of living, especially in support of the parental obligation to foster the Catholic doctrine of the family and its responsibility; and to promote probity among those who act as the administrators of other associations closely allied to the labor movement, such as consumers' leagues and mutual aid socie-

[10] *Ibid.*, pp. 144 f.
[11] *Ibid.*, pp. 145 f.
[12] *Ibid.*, p. 110.
[13] *Ibid.*, pp. 65 ff.
[14] *Ibid.*, pp. 68 ff.

ties, particularly in regard to the syndical movement. Warning is given against total socialization of the economic forces of the State, while an explanation is offered of the limits within which socialization can be supported. Placing them under the Patronage of St. Joseph and praying that they may fully meet their providential mission, he imparts to them the Apostolic Blessing.

A second Allocution, dated March 18, 1945,[15] is that delivered to the people of Rome in the Piazza of St. Peter, reminding them of the Voice of Christ which has spoken to them through the missioners who conducted the course of Lenten sermons ordered by him in all the parishes. Our Holy Father urges them to remember the one thing necessary and to bring forth fruit worthy of penance, particularly through faithfulness to Holy Mass and the Holy Eucharist and through a dedication of themselves to the self-denial implicit in sacrificing themselves for the restoration made necessary by the havoc of war, no one tempted to turn the opportunities of the hour to his own selfish aggrandizement.

A third Allocution, under date of May 10, 1945,[16] is that delivered to Jacques Maritain, who on that date was received in Solemn Audience by our Holy Father, on which occasion he presented his credentials as Ambassador Extraordinary and Plenipotentiary to the Holy See. It adverts to the satisfaction felt by our Holy Father with the desire expressed by General de Gaulle, Provisional President of the French Republic, that there should be no interruption of the friendly relations between France and the Holy See. After referring to the end of the war and the important role that France is to play in the peaceful reorganization of the world by abandoning the idolatry of violence and by advocating in the new Europe the restoration of Christian culture according to the principles of Catholic sociology, our Holy Father, commenting on the renown of the new Ambassador as a defender of the principles of St. Thomas, the very principles which the Church has sought to impress upon the world, sees in his appointment the desire of his superiors to promote the consequences for France and Europe that flow from friendly relations between the Church and the

[15] *Ibid.*, pp. 111 ff.

[16] *Ibid.*, pp. 146 ff.

State. Our Holy Father speaks of the protection of the Blessed Virgin, of St. Joan of Arc, and of St. Teresa of the Infant Jesus, joint patronesses, with the Blessed Virgin, of France, and of the intercession of all the French saints, as his ground for hoping that France will again be strong, united in truth and justice, playing her role for spiritual and temporal restoration in the world.

The Pontifical Commission for the Interpretation of the Canons of the Code issued three responses to proposed doubts under date of May 3, 1945.[17] Canon 155 prescribes that offices are to be filled within six months of the time when notice of their vacancy was received, unless there is a specific provision as to time and without prejudice to Canon 458, which applies Canon 155 to the appointment of pastors to vacant parishes, but permits a delay if justified in the discretion of the Ordinary by the unusual conditions of the place or of the persons involved (*peculiaria locorum ac personarum adiuncta*). The question proposed was whether under this terminology, the economic needs of the diocese could be invoked as justifying delay. The answer was *"Negative."*

Canon 1098 permits the valid celebration of marriage, in two specified cases, in the presence only of witnesses, though, in order that the act be licit, it is required that if there be at hand any priest at all, he is to be called to act as a third witness. The fundamental requisite for the application of Canon 1098 is the impossibility of calling or approaching a duly authorized priest (or Ordinary) without grave inconvenience (*sine gravi incommodo*). Granted that such a situation exists, the marriage may be contracted in two cases: in danger of death, and even when there is no such danger, when it may be prudently judged that the situation will remain the same for a month. The question proposed to the Pontifical Commission was whether the grave inconvenience which the law regards as an essential element of the situation just described is to be restricted to the inconvenience which would be entailed for the competent priest or to be extended to the inconvenience which would be entailed for either or both of the contracting parties. The answer was that it includes any sort of inconvenience described in the question proposed (*"Negative ad primam partem, affirmative ad secundam partem"*).

[17] *Ibid.*, p. 149.

The third response of the Pontifical Commission replied that a spouse who is disqualified from suing for action in an ecclesiastical court of first instance on the alleged invalidity of his marriage (under Canon 1971, § 1, 1°), is also disqualified in the matter of instituting an appeal or a recourse against a sentence sustaining the validity of the marriage, without prejudice, however, to extrajudicial recourse.

The Supreme Congregation of the Holy Office, under date of March 24, 1945,[18] published the excommunication of the priest, Tullio Calcagno, of the Diocese of Terni, already suspended for disobedience to ecclesiastical authority.

The Sacred Congregation of the Council, under date of Nov. 11, 1944, [19] issued a resolution regarding the reservation to the Holy See of benefices in the Cathedral Chapter of a given Diocese C. The city authorities had received from Pope Pius VII the right of presenting the names of incumbents of these benefices, a right which they renounced in 1912 in favor of the bishop of the diocese, who thenceforth made all the appointments without reference to the reservations made in Canons 396, § 1, and 1435, § 1, in favor of the Holy See. The present resolution asserts that these reservations obtain in the present case, since there was no transfer of the right enjoyed by the secular authorities but only a renunciation of it.

The sacred Congregation of Rites, under date of Jan. 26, 1945,[20] issued a decree publishing the favorable action of the Sacred Congregation on Jan. 23 and the subsequent approval of this action by the signature of the Holy Father on Jan. 24, under which authorization was given for the introduction of the Cause of the Servant of God, August Ethécopar, Superior General of the Congregation of the Priests of the Most Sacred Heart of Jesus of Bétharram.

The April number records the appointments of the Sacred Consistorial Congregation affecting members of the hierarchy.[21] Under date of March 10, 1945, this list of appointments enumerates the transfer of Most Rev. John Francis O'Hara, from the Titular Diocese of Mylasa to the Diocese of Buffalo; the appointment of Most Rev. Francis Schenk to the Diocese of Crookston; of Most Rev.

[18] *Ibid.*, p. 73.
[19] *Ibid.*, pp. 118 ff.
[20] *Ibid.*, pp. 120 ff.
[21] *Ibid.*, pp. 116 f.

Edward Hunkeler to the Diocese of Grand Island; and of Most Rev. Vincent Waters to the Diocese of Raleigh. Under date of April 7, 1945, the transfer of Most Rev. Henry Joseph O'Brien from the Titular Diocese of Sita to the Diocese of Hartford; and the appointment of Most Rev. James Connolly to the Titular Diocese of Mylasa and to the office of Coadjutor with the right of succession to Most Rev. James Cassidy, Bishop of Fall River.

The necrology[22] in the April number records the death on March 29, 1945, of His Eminence, Justinian George Serédi, Archbishop of Strigonia; and on March 3, 1945, of Most Rev. Paul Peter Rhode, Bishop of Green Bay.

RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE *Acta Apostolicae Sedis*

Protonotary Apostolic: ad instar participantium:

Dec. 26, 1944: Rt. Rev. Msgr. Richard J. Haberlin, of the Archdiocese of Boston.

Domestic Prelates of His Holiness:

Dec. 26, 1944: Rt. Rev. Msgrs. Alexius Francis Maurath, of the Diocese of Nashville; Bernard Doyle and Victor J. Plecity, of the Diocese of La Crosse.

Dec. 28, 1944: Rt. Rev. Msgrs. Daniel C. Riordan, Michael J. Scanlan, Daniel V. Lenehan, and Hugh F. Blunt, of the Archdiocese of Boston.

Jan. 3, 1945: Rt. Rev. Msgrs. James F. Kelly, James H. Phalan, Patrick J. Waters, and George V. Leahy, of the Archdiocese of Boston.

Jan. 4, 1945: Rt. Rev. Msgrs. Edmond D. Daly, Thomas R. Reynolds, William Finigan, and John J. O'Donnell, of the Archdiocese of Boston.

Jan. 17, 1945: Rt. Rev. Msgrs. Dorrance V. Foley and Joseph J. Klott, of the Archdiocese of Dubuque.

Jan. 26, 1945: Rt. Rev. Msgrs. Henry Francis Dugan, James Michael Downey, and Albert Busald, of the Archdiocese of Indianapolis; John A. Butler, of the Archdiocese of Boston.

Privy Chamberlains Supernumerary of His Holiness:

Nov. 9, 1944: Very Rev. Msgrs. Joseph B. Brunini and Geoffrey O'Connell, of the Diocese of Natchez.

Dec. 17, 1944: Very Rev. Msgrs. John J. Wright and Walter J. Furlong, of the Archdiocese of Boston.

Jan. 17, 1945: Very Rev. Msgrs. Fintan Walker, John Doyle, Ber-

[22] *Ibid.*, p. 128.

nard Philip Sheridan, and Clement Bosler, of the Archdiocese of Indianapolis.

Commander of the Order of St. Gregory the Great, civil class:

Jan. 17, 1945: Francis A. O'Connor, of the Archdiocese of Dubuque.

Knights of the Order of St. Gregory the Great, civil class:

Jan. 26, 1945: Charles L. Barry, Thomas D. Sheerin, and John A. Hillenbrand, of the Archdiocese of Indianapolis.

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PASTORAL INSTRUCTION*

TO THE PASTORS OF THE CITY OF ROME AND THE PREACHERS FOR THE SACRED TIME OF LENT: ON THE SACRAMENTS

THE GRAVE DUTIES OF PASTORAL CARE AT THE PRESENT TIME

In less than a year, from the last time, that is, that we had the consolation of finding Ourselves in your midst, beloved sons, in the customary audience for the pastors and lenten preachers of Rome, what an immense tragedy has come with its sinister flashes to throw light on what we said to you on that occasion, speaking of the ten Commandments and of certain grave duties of your sacred ministry! These duties because of such formidable events have been extraordinarily increased to the point that they impose on you great sacrifices to extend the solicitude of your zeal and of your charity, not only to your own parishioners, but also to the multitude of refugees, who like rivers in flood have rushed from every side upon the City.

Who could foresee all the consequences of such revolutions and of such confused migrations and evaluate exactly the results obtained in the field of pastoral care? They depend principally upon the correspondence of the free will of man with divine grace. This essential element must be so much the more correctly considered in a time like ours, when souls are more exposed to the powerful assaults of temptations against God and His law and therefore have need not only of a more

* At the request of a distinguished member of the American hierarchy, *The American Ecclesiastical Review* is happy to publish this Pastoral Instruction of His Holiness Pope Pius XII. The translation from the text of the *Acta Apostolicae Sedis* (XXXVII [1945], pp. 33 ff.), has been made by Thomas Owen Martin of The Catholic University of America. [Ed.]

pressing and diligent spiritual assistance, but also of a more particular support and supernatural assistance of grace, which must be humbly sought from God through prayer. On the other hand, we have been able to note with deep pleasure and comfort that the clergy of Rome and of Italy has, in general, overcome and is still overcoming the terrible trial with great dignity and in not a few cases with a true and magnificent heroism.

THE SACRAMENTS SOURCES OF SUPERNATURAL LIFE

But those supernatural forces, that divine grace, have their primary source in the Holy Mass and in the Sacraments, which are precisely the theme assigned this time to the preachers of Lent.

With this very point we are introduced immediately into the world of the supernatural life and of the Christian mysteries, a world certainly mysterious, but not for this unreal, nay rather of the deepest reality, which surpasses the natural reality, as the eternal surpasses the temporal, as the permanent overcomes the ephemeral, the divine the human. To this world belong the Sacraments.

Like the natural forces, but to a degree incomparably superior, the Sacraments are realities, and working realities. They have the power to raise man above himself and the whole natural order, into the sphere of the divine, to infuse in him a new life, that he may truly live of God, and not alone to infuse it into him, but to conserve and increase it, so that man, born of God, is no longer merely a creature, but a son of God in a true and real sense, a brother and co-heir of Christ, with his own title to eternal life, to the beatific vision and to the perfect possession of God.

This character is proper to the Christian faith alone, it is the religion of personal friendship between God and His creature, the religion of the divine sonship of man, and the Sacraments—first of all Baptism—are, so to speak, the channels which communicate to man this new being, this mysterious life.

In Christian marriage the power of the Sacrament is joined to the mutual consent of the parties; their "yes" becomes a source of grace; and thus the conjugal bond is invested with that supernatural dignity which makes of it the symbol of the union of Christ and the Church, while with the very sanctification of marriage there redound also upon the family, and through the family on all social life, the beneficent effects of the superior world of grace.

In this wonderful stream of sacramental grace the true and real priesthood of the New Testament excels; the priest of the Lord with his word remits sins and offers the sacrifice of Christ, throughout all times and all places equally real, equally present, equally alive.

CAUSES OF RELIGIOUS INDIFFERENCE

These are powerful truths, this is a superhuman reality, ready to and capable of penetrating, filling, perfecting the whole man. But when we look at humanity which surrounds us and asks us if it is disposed and fit to receive in itself that reality, alas the answer for many cannot be in the affirmative. The supernatural world has become for them a stranger, no longer has anything to say to them; it is as if the spiritual organs for the knowledge of such high and salutary truths were in them atrophied or dead. There has been a pretence of explaining such a state of soul through the defects of the liturgy of the Church; it has been thought that it would be sufficient to purify it, reform it, sublimate it, to see the wanderers of today rediscover the path of the divine mysteries.

He who reasons thus shows that he has a very superficial idea of that spiritual anemia or apathy. It has roots incomparably deeper. We have spoken of it already in the last two years before you. The progressive exclusion of religion from all the fields of social life, the spread of irreligion in all its forms, the blinding fascination of the surprising strides made in all the domain of material life, have in not a few sensibly weakened promptness and the disposition to comprehend and make their own the values of the supernatural life and particularly the mysteries of the Faith.

If, for example, the Faith in the Most Holy Eucharist were lively and unshaken as it was at one time, how could the observance of the precept regarding feast days be neglected to such an extent by so many? Well can one, therefore, apply to the present languishing of religious life the words of the Redeemer: "And because iniquity hath abounded, the charity of many shall grow cold."[1] The rising tide of religious indifference and of atheism has weakened in disquieting manner the power of Faith, which comes from the state of grace and from the love of God.

It is your duty, beloved sons, no less in the course of the lenten sermons than in all the exercise of the sacred ministry, to re-educate the faithful to a more lively conscience, a fuller understanding, a more just evaluation of grace and of the divine Sacraments.

THE SACRAMENTAL RITES

A Sacrament is, as you well know, the sign of a sacred thing, insofar as it sanctifies men: such is in its vigorous brevity the scholastic definition of the Sacraments.[2] Or, to use the harmonious expression of the Catechism for Pastors, the Sacrament is the visible sign of invisible grace, instituted for our justification.[3] However potent is the efficacy

[1] Cf. *Matt.* 24:12.

[2] Cf. *Sum. Theol.*, III, q. 60, a. 2, c.

[3] Cf. p. I, c. 1, n. 4.

of these mysterious signs, they present at the same time that character of extreme simplicity which is the mark of true greatness. But the Church has surrounded them with the magnificence of its rites, of its prayers, of its sacred functions, as one places a pearl of finest water in a sumptuous case. All the arts, architecture, painting and sculpture, poetry and music, emphasize their external majesty and celebrate above all the Sacrament of Sacraments, the mystery of mysteries, the Most Holy Eucharist.

Each period of the history of the Church has contributed to the enrichment of these sacramental rites, as, to cite examples best known to you, the Roman Missal and Ritual show clearly. From the progressive development of some of these rites one recognizes easily the care of the Church in seeking the forms most adapted to their scope. One hears frequently, even in regard to the liturgy, the cry: a return to the primitive Church! It is a sonorous phrase, whose meaning and reason should be indicated in every single case, but which rarely could appear justified. Should we perhaps, for an example, reject and abolish the Office and the Mass of *Corpus Christi,* solely because they go back only to the thirteenth century? Or should the Church in the distribution of Holy Communion return to practices for which it has long since substituted other forms, which are more fitting to the dignity of the Sacrament and better correspond to the spiritual and physical dispositions of the faithful?

EDIFYING ATTITUDE OF THE PRIEST DURING THE SACRED CEREMONIES

Is it perhaps necessary to recall that the administration of the Sacraments and the celebration of the Holy Sacrifice, as, in general, all the sacred functions, must be performed with edifying piety and dignity? Because, even if it is not entirely true that only in the liturgy can be found an efficacious remedy against the estrangement of souls from the mysteries of the Faith, nevertheless today more than ever those ministers of the altar would be inexcusable who would celebrate those functions in a negligent, hurried, purely mechanical manner, thus alienating the faithful from assistance at the divine services, and disgusting and driving away, so to speak, even from the threshold of the sanctuary those who come there from without in search of light. Let the priest therefore maintain and show always during the sacred ceremonies that majesty without affectation, which is the sign of a profound faith and of a deep recollection.

We praise highly all the cares and efforts which tend to make, especially on Sundays and the other feasts of precept, the divine services of ever greater edification for the Christian people; since the ultimate

purpose of all the sacred functions is to give glory to God and to cause the faithful to grow in grace. To this end must all converge, even the psychological impression which the ecclesiastical ceremonies leave. One does not go of a Sunday to church as to a concert or an esthetic entertainment, but as to the expression and the actuation ever renewed of the praise and glorification of the Lord according to that very profound expression of the Apostle Paul: "Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us; to him be glory in the church and in Christ Jesus, unto all generations, world without end. Amen."[4]

How many of the faithful today must consider themselves fortunate, if, deprived as they are of all that could naturally touch and move their hearts, they nonetheless have still the Mass and the Sacraments, even in the simplest form, deprived of every external splendor! Such are the soldiers at the front or those who live in prison camps; such are the numerous groups whose churches are now but a mass of ruins and ashes or from which violent persecution has taken away priest and altar and who cannot receive the Sacraments except secretly and infrequently. To all these their love and the grace of Christ have to suffice, and with this treasure they consider themselves, and are, truly already rich.

THE *OPUS OPERATUM* AND THE *OPUS OPERANTIS*

The Sacraments, to use the language of the School consecrated by the Council of Trent,[5] confer grace *ex opere operato*. Nevertheless the disposition and the co-operation of the one who receives it concur with the action of the Sacrament for the obtaining of its proper purpose.

Such concurrence of the human will is so essential that, according to the teaching of the Church, no one, having reached the use of reason, can receive a Sacrament validly, and much less worthily and with fruit, if he has not the necessary conditions. He must open his soul to the Sacrament and to the torrent of grace, so that this can freely inundate and fill him.

Never does the "goodness and kindness . . . of God our Saviour . . ."[6] show itself with greater splendor than in the efficacy of the Sacraments, in which His goodness and His love toward man reach even to the extreme limit of the possible. This limit man himself marks with the act of his free will and of his own responsibility. Such is, for example, in certain conditions the power of the Sacrament of the sick, that even to the moribund already deprived of consciousness that simple unction

[4] Cf. *Eph.* 3:20-21. [5] Cf. Sess. VII, can. 8. [6] Cf. *Tit.* 3:4.

serves to free him from the most grievous sins, to confer upon him supernatural grace and assure him of a right to blessed immortality—on one condition, however: that he, when he had yet the use of his senses, even though at the last instant, shall have in some manner, with even only imperfect contrition, detested his sins and turned his heart to God.

THE LIFE OF THE FAITHFUL SANCTIFIED AND SUSTAINED BY THE POWER OF THE SACRAMENTS

Nevertheless We do not propose here to insist so much upon this relationship between the *opus operatum* and the *opus operantis,* as rather upon the life which the faithful must lead, if they wish truly to correspond to the grace received by means of the Sacraments, and in the first place by means of the Most Holy Eucharist. Giving us the Sacraments, Christ did not intend to exempt us from the struggle for Christian perfection, but to make us able to face it. "And be renewed in the spirit of your mind"—recommends the Apostle of the Gentiles to the Christians of Ephesus—"And put on the new man, who according to God is created in justice and holiness of truth."[7] With that incisive vigor which is his he goes into the particulars of the dolorous opposition between the serenity wholly celestial of divine grace and the dark reality of fallen nature, recalling to his faithful that now it depends on them alone to triumph over sin. "And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption."[8] None, more than the Apostle Paul, has placed in a radiant light the magnificence of the supernatural life, which the Sacraments communicate to us; none has placed higher demands and conditions on the part of the faithful personally, when he treats of "walk in newness of life."[9] In the co-operation of the power of the Sacrament and of human effort consists the secret of a lively faith, of a seriously Christian life, of a true striving toward spiritual perfection. There is the point at which liturgy and the pastoral ministry are connected, and there at the same time is the apex of this union.

What is indeed the purpose of the pastoral charge if not that man shall live, grow and die in the grace of God? Now the grace of God, the "newness of life," the power to act in conformity with this new life, is that which the Sacraments give. This activity itself must be exercised in all fields: in personal life, in the life of the family, in that of the profession, in peace and tranquillity, in agitation and danger. The liturgical

[7] Cf. *Eph.* 4:23-24. [8] Cf. *Eph.* 4:30. [9] Cf. *Rom.* 6:4.

functions, the celebration of the Holy Sacrifice, the administration of the Sacraments cannot be conceived as isolated from the whole complex of life. They are destined to purify it, to sanctify it, to direct it toward God. What solicitude such a work requires before souls are prepared and disposed to receive the Sacraments worthily and with fruit, and what a struggle to assure their constancy and their progress in good! And nonetheless, beloved sons, the principal and most important purpose, to which your efforts must indefatigably tend, without ever despairing of a good result, is the actuation and the completion of this unity in the faithful entrusted to your care, of this unceasing mutual action and reaction of the Sacrament and of life.

BRIEF OBSERVATIONS ON CERTAIN SACRAMENTS IN PARTICULAR

To come now to speak of the single Sacraments, you well know, beloved sons, through your own experience, what and how great duties their worthy and fruitful administration imposes on the pastoral charge. We shall limit ourselves therefore to touching a certain few points which seem to require particular attention.

ON PENANCE

We have already on other occasions spoken of the qualities with which a good confessor must be endowed: today we should like to make a recommendation which regards rather the penitents.

Is it not perhaps true that confessions, to produce lasting effects, should be more carefully prepared than they are generally? We are speaking now not so much of confessions which are made from pure devotion, as of those which are necessary. It is clear that the confessor can not, for every penitent who presents himself to him, begin over again from the beginning the examination of conscience and the entire preparation; for this time would be lacking to him and he would not have the strength. It is necessary therefore to give a general teaching, solid and complete, on confession, not only in the catechism for the children, but even more in that for youth and for adults. Such an instruction gives light to consciences and peace to hearts, where there is no serious cause for disturbance; but it also penetrates, incisive as the scalpel of a surgeon, where the abscess of sin is hidden, above all of mortal sin. It leads effectively to contrition, internal, supernatural, universal, to the true detestation of sin and conversion toward God. You could not, in your Sunday preaching, treat subjects more useful among the religious truths, the commandments, the practices which govern the daily and ordinary life of your parishioners, than the necessary and fitting preparation for the Sacrament of Penance.

ON EXTREME UNCTION

Exhort the faithful to call the priest in time to the side of those who are gravely ill and those who are dying, and strive with charity and perseverance against that unreasonable fear which agitates so many at the thought of Extreme Unction, as if it were a sign of death, whereas it is a Sacrament of life: of supernatural life always and in the first place, through the sanctification and the spiritual comforting of the soul; but even to the extent that it acts on the body, it cannot but bring aid and relief.

ON THE EUCHARIST

In the two essential purposes of the pastoral charge with regard to the Eucharist, that is to say, assistance at Holy Mass and the frequenting of the Sacraments, you can hope to attain a greater and more lasting result if you will unite them in your efforts to that for the sanctification of feast-days. It is necessary to bring it about that all the faithful find again, as in the past, once a week, time, and sufficient time, to dedicate themselves to the service of God and to the salvation of their souls, to hear the word of God, to read some good book, to give rest to the body and inner peace to the spirit, if possible in the family circle.

On such a subject We can only repeat what we have already said other times in these audiences; we would, however, add an observation. It would be a sad illusion if, because of the difficulty of bringing the people of the great cities back to a more careful sanctification of feast-days, one should think more prudent the tactics of silence, with the specious pretext that even in this case it is necessary to leave the people in good faith and not change dulled consciences or those unknowingly in error into such as are positively bad. No, beloved sons: do not take this way out in a matter so grave and of such importance. Your weakness would bring upon you the threat of the Prophet: "Woe to the pastors that destroy and tear the sheep of my pasture, saith the Lord."[10]

ON MARRIAGE

As for the Sacrament of Marriage, Italy at present in its legislation does not recognize divorce. And note well that the Church is not the only one who rejects it: even from the world of lay jurists and sociologists there have arisen authoritative voices warning, begging that divorce be not allowed to enter to violate and break up the sanctuary of marriage and of the family.

Alas, however, an open propaganda in favor of divorce has already been begun in a certain section of the press, with danger that the in-

[10] Cf. *Jer.* 23:1.

cautious may be led into error and a movement contrary to the natural and divine law, to the holy law of Christ, may be encouraged. Faithful Catholics must therefore keep unshaken the following three fundamental points:

They cannot contract a true valid marriage except according to the form prescribed by the Church.

Marriage validly contracted between baptized persons is by that very fact a Sacrament.

This valid marriage between baptized persons, once consummated, cannot for any cause be dissolved by any human authority, by any power on earth, but only by death.

It is your duty, pastors of souls, to impress profoundly these three principles on the mind and on the conscience of the faithful, so that they may serve them as a rule in their own lives and dictate for them on every occasion a firm and precise line of conduct.

THE GIFTS OF UNITY AND OF PEACE

In the Secret prayer of the Feast of *Corpus Christi* we recite: "We beseech Thee, O Lord, propitiously to grant to Thy Church the gifts of unity and peace: which are indicated mystically under the gifts which have been offered." If the Most Holy Eucharist is here celebrated as the mystery of unity and of peace, and if in reality it is that *par excellence,* nevertheless this characteristic heavenly mark belongs also to the other Sacraments. All bring us unity and peace with God: that unity which surpasses every imagination, because it consists in participation in the divine nature; that ineffable light, in which we call God our Father and He calls us His children and His friends.

They establish also unity and peace among men, according to the words of St. Paul, who exhorts us to be "careful to keep the unity of the Spirit in the bond of peace. One body . . . one Lord, one Faith, one baptism. One God and Father of all . . ."[11] And we can add: one same eucharistic table which, without any distinction of origin, of nation, of social class, unites us all with Christ and among ourselves in the unity of the mystical body of Christ; one same flow of grace in marriage, which unites, in the unity of faith, charity, concord, peace, husband and wife, parents and children, and Christian families among themselves; one same priesthood, which embraces and must join together all the priests in the world in that closer union, which the world does not know.

[11] Cf. *Eph.* 4:3-5.

THE WORK OF CHARITY

On this supernatural power and on this bond which makes for brotherhood rests our hope for the reconciliation of peoples; and We see them already at work in many forms, above all in favor of the victims of the war in a work of charity, for which the faithful of the world pool their generous offerings, enabling us too to satisfy, in so far as possible, the countless supplications, which invoke our help.

Our assistance desires to extend itself to every part of the world, without difference of racial background or of language, to all those whom the horrible war has cast into misery. As regards Italy more particularly, our solicitude turns above all to the assistance of the infants, the sick, the refugees, the unfortunate, those returning from the war or from captivity. Force of circumstances has led us to set up this work here in Rome, whence we strive to come to the assistance of the great multitude of poor wanderers, without a roof, without clothing, in prey to the horrors of hunger.

We render humble thanks to God for all that has been granted to us to do thus far in this field. But our recognition goes also to you, beloved sons, and to your dear parishioners, to you for your fervid zeal, to them for the generous gifts piously collected by you and sent to the "Pontifical Commission of Assistance" instituted by us. May you, pastors of souls in this our diocese of Rome, may the Associations of Catholic Action, may the faithful know that, in the present tragic moment of miseries and difficulties, this is the work above all others dear to us, and to which, if a desire of the Vicar of Christ finds some corresponding echo in their hearts, they should direct the efforts of their charity.

THE SACRED MISSIONS

We do not wish to end these remarks of ours, without having turned our eyes to the Mission Cross raised in the churches of the City.

Do not forget that the Missions are directed not so much at those who are already ours and work with us, as at those who are outside,[12] the indifferent, the hostile, the sinners, the lost, the wanderers; not so much at those who in the house of their Father have an abundance of bread, as at the prodigal sons who are dying of hunger.[13] From the number of those who in these days of grace will have found again the true way, which leads to God, to Christ, to the Church, you will be able to measure and evaluate the result of the Mission.

This result, beloved sons, depends not only on the word of the

[12] Cf. *1 Cor.* 5:12.

[13] Cf. *Luke* 15:17, 31.

preachers, but also on the parish clergy; on the zeal with which it prepares the Mission, going through the parish in every direction street by street, house by house, gathering together those who are scattered, arousing those who are inert; on the zeal with which it follows the Mission once it is begun, praying, encouraging, helping in every way, providing for the proper arrangement of everything.

May the love of the heavenly Father of mercy, may the grace of Christ, may the breath of the Spirit which enlivens unity in faith and concord in action, make your work prosper with abundant fruit. We ourselves, in the course of these weeks of Missions, shall remain united to you, day by day, hour by hour, with our heart and with our prayers. And as an auspice of the omnipotent divine help, we give to you, beloved sons, to your collaborators, to your parishioners, to as many as shall hear with devout attention your lenten preaching, our paternal Apostolic benediction.

Religion and Intellectual Unity

This then, or something like this, is the present state: an enormous variety of aim and method among colleges as a whole and much the same variety in a smaller scale within any one college. This condition, which seemingly robs liberal education of any clear, coherent meaning, has for some time disturbed people and prompted a variety of solutions. Sectarian, particularly Roman Catholic, colleges have of course their solution, which was generally shared by American colleges until less than a century ago; namely, the conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum, indeed to the whole life of the college. Yet this solution is out of the question in publicly supported colleges and is practically, if not legally, impossible in most others. Some think it the Achilles' heel of democracy that, by its very nature, it cannot foster general agreement on ultimates, and perhaps must foster the contrary. But whatever one's views, religion is not now for most colleges a practicable source of intellectual unity.

—*General Education in a Free Society*. Report of the Harvard Committee (Cambridge, Mass., 1945), p. 39.

Book Reviews

TOO SMALL A WORLD. The Life of Francesca Cabrini. By Theodore Maynard. Milwaukee: The Bruce Publishing Company, 1945. Pp. xvi + 335. $2.50.

FRANCESCA CABRINI: WITHOUT STAFF OR SCRIPT. By Lucille Papin Borden. New York: The Macmillan Company, 1945. Pp. x + 402. $2.75.

From its inception up to the present the cause for the canonization of Mother Cabrini has advanced with remarkable speed. Obviously, such a cause could be instituted only by reason of the holiness that characterized her life. And her life furnishes us with an epic of sanctity in the modern world. That life shows us a simple girl of Lombardy, filled with the spirit of Christ, who became the foundress of a religious Congregation and who worked tirelessly to spread far and wide the kingdom of Christ. Italy, the United States, Central America, South America, France, England and Spain witnessed her astounding religious, social, medical and educational work. Her life is the overflow of her personal love for Christ. Her work is nothing else but the charity of Christ, operating through a human agent, accommodating itself to the needs of the Church in the modern world. In these two books we are given interesting, readable, and popular accounts of the life of this modern saint. Both authors indicate the material they used for their biographies of Mother Cabrini in their prefaces. However, in keeping with their purpose, they did not deem it fitting to enlarge their accounts with documentation and references.

Two works appearing at the same time, dealing with the same individual, and written with the purpose of popularizing the life of Mother Cabrini for the present-day public may be difficult to judge. Yet there are differences. Theodore Maynard's work is like an arrow going directly to its mark. He adheres strictly to Mother Cabrini. Lucille Borden's work contains many digressions which at times mar the picture of Mother Cabrini. Yet, when she confines herself to Mother Cabrini her account is every bit as interesting and vivid as that of Theodore Maynard.

There are certain opinions and statements in both books with which this reviewer finds it impossible to agree. Thus, obedience does not exclude a personal judgment regarding the commands of a superior (Maynard, p. 170). Lucille Borden waxes excessively eloquent when she says that "one knows of no other woman who has followed in the

footsteps of the Apostles and martyrs so successfully as Francesca" (pp. 50-51). Again, the same author should avoid such historical solutions as a subjective state of "wondering," when she has not facts or proof to back up a statement. Thus, referring to the fact that Mother Cabrini found no convent of her own awaiting her when she landed in the jurisdiction of Archbishop Corrigan, Lucille Borden writes: "One cannot help wondering if perhaps some other religious Order had quietly slipped in and had taken the place designed for Mother Cabrini's foundation" (p. 101).

Despite the lengthy accounts of the work of Mother Cabrini, there is a common disappointing element in both these books. They tell us what she did, not so much what she was. Now the soul or the spirit of Mother Cabrini is greater than the sum total of all her accomplishments, and this should have been stressed more vigorously. True, Theodore Maynard gives us a glimpse of it in a special chapter entitled "The Soul of a Saint." However, both works could have done this much more if they used with greater generosity Mother Cabrini's own words from her letters and conferences. Mother Cabrini's own spiritual life and the building up of the spiritual life of the members of her Congregation (the well-spring of all other work) is mentioned very sparsely.

Some delight in comparing Mother Cabrini with Sts. Paul, Francis Xavier, Theresa of Avila, etc. Ultimately, such comparisons are futile, for "God is wonderful in His saints." In the last analysis Mother Cabrini is, in the natural order, a direct creation of God's power and, in the supernatural order, a peculiar creation of God's grace. Her life deserves to be widely known. These two books furnish very interesting and picturesque lives which should go far towards accomplishing this end.

ALFRED C. RUSH, C.SS.R.

ENJOYING THE NEW TESTAMENT. By Margaret T. Munro. With a Preface by the Reverend Cuthbert Lattey, S.J. London, New York and Toronto: Longmans, Green & Co., 1945. Pp. xviii + 204. $2.50.

We enthusiastically recommend this book not only to the laity who would like to read the New Testament and enjoy it, but also to professors of New Testament in our colleges and seminaries as a model of how they should treat their subject, at least from the standpoint of method. We think that teachers could not do better than to initiate their students to the study of the New Testament by insisting that they read it according to the plan and in the light of the background that *Enjoying the New Testament* so entertainingly supplies.

This book is designed to aid the uninitiated "to read the New Testa-

ment for the first time and find it an enjoyable experience." Miss Munro wants us to get an idea of the New Testament as a whole and to see how the parts fit together into an orderly unit. To do this the reading must not be stretched out over too long a period. Accordingly she arranges the perusal of the twenty-seven books of the New Testament into twenty-one weekly readings. She gives brief but pertinent preambles for each assignment. She sedulously avoids erudite matters and learned discussions on disputed points, and gives us a very lively and attractive picture of the background of each book. She succeeds in making real and living the public whom the New Testament authors addressed, the emergency, the problem, the perplexity they faced and the steps they took to deal with the situation. After reading this preamble we really want to read the particular book whose setting is so graphically and so succinctly presented by Miss Munro.

The order in which the books are introduced is generally that of the time of their composition. This order, however, is not rigidly adhered to. Acts is presented first as the indispensable background of many of the epistles, and the Gospel according to St. Mark is presented first among the gospels to "impress on the reader the role of St. Peter at a time when his influence was paramount in a way not easy to guess from his literary remains."

The author warns that her book is an *oeuvre de vulgarisation*. She insists that she is no scholar any more than a "bear that robs a hive is thereby constituted a bee." The book is not a commentary, nor does it profess to clear up all the difficulties to which the New Testament gives rise. Finally she insists that "reading this book is not the same thing as reading the New Testament, any more than glancing through a cookery book is the same thing as eating one's dinner! No one would ever make this mistake about their dinner, but it is surprising how many make it about the Bible. They read books about the Bible and leave the Bible itself on the shelf. This little book is, however, meant for really hungry people not to be put off their dinner by any diet of words."

JOSEPH L. LILLY, C.M.

PRINCIPLES OF PSYCHOLOGY FOR THE BASIC COURSE IN NURSING. By the Rev. J. Edward Rauth, O.S.B. and Sister M. Maurice Sheehy, R.S.M. Milwaukee: The Bruce Publishing Company, 1945. Pp. xvi + 200. $2.00.

The title for this work was chosen to designate precisely what the authors hoped to present to a particular group of students. Without question it will be read and studied with profit by a much larger group of the nursing and allied professions, but it is to be judged on the basis

of what it professes to be. The authors here attempt to lay down the general principles of psychology which every student of nursing should know and understand. It is not a book for "self-study," but rather a foundation for a course of lectures and discussions. A teacher is definitely required to give lectures, to lead and encourage discussions, to direct the taking and study of case histories. To aid the teacher in these tasks, a handbook has been made available.

In preparing this type of textbook of psychology for nurses, the authors seem to have avoided many of the defects which appear so regularly in such texts: the fact that they are somewhat antiquated almost at the moment of their appearance, their tendencies towards mechanistic philosophies, their need of interpretation. On the other hand, this text gains its chief merit from the fact that the authors have had long and continuous experience in the classroom and laboratory, that they have been close to the student and her needs, and that they have drawn heavily on the advice and experiences of several other persons to whom they give due credit. A list of additional reading materials is added to each chapter and a general glossary of terms adds much to the usefulness of the book.

F. A. MULLIN

THE PHILOSOPHY OF ST. THOMAS AQUINAS. By Hans Meyer. Translated by Rev. Frederic Eckhoff. St. Louis: B. Herder Book Company, 1944. Pp. viii + 581. $5.00.

This work makes available to readers of English a free translation of the well-known German work, *Thomas von Aquin, Sein System und Seine Geistesgeschichtliche Stellung,* by Dr. Hans Meyer, professor of philosophy in the University of Würzburg. It is divided into two parts. Part I treats of St. Thomas and the thirteenth century, and its three chapters discuss the historical influences that played upon Aquinas, his contribution to philosophy and theology, and his character as a man. Part II is divided into four sections. The first treats of "the structure of reality" in the Thomistic system and discusses matter and form, essence and existence, the problem of universals, substance and accidents, the analogy of being, and the transcendentals. The second section discusses the hierarchy of the forms of being: corporeal things, living being on earth, the grades of life, animal life, man, the heavenly bodies, the angels, and lastly God. The third section deals with the origin and corruption of things, the idea of creation, and the origin and passing away of the universe. The fourth section, on the order in the universe, is the most considerable in the book. In it successive chapters take up the subjects of order, sense perception, intellectual knowledge, knowledge of truth, order among the sciences, morality, virtue, man's

social nature and the nature of society, the individual and the community, the eternal law, the natural law, natural rights, human and divine law, and the order of salvation. Two final chapters consider objections to the Thomistic synthesis and the state of philosophy after St. Thomas. A complete list of St. Thomas' writings is given in an appendix. There is an index.

As will be seen from a listing of these subject headings, a vast range is covered in this work. The work likewise contains a great deal of valuable matter, many sound judgments, and many new insights. It will serve students well who use it as an introduction to St. Thomas's thought and as a companion to his works. The extensive bibliography given in the original is not included in this translation. However, with the exception of some French works, a few in Latin and Italian, and one (the Cambridge Medieval History) in English, the entire list is German. Unfortunately, a large number of footnotes in the original have been deleted from the translation. This is a loss to students who wish to explore in St. Thomas's own works and elsewhere the thoughts presented by Dr. Meyer. The date of St. Thomas's birth is not 1226 or 1227, as stated on p. 6.

JOHN K. RYAN

PERSONALITY AND SUCCESSFUL LIVING. By James A. Magner. Milwaukee: The Bruce Publishing Company, 1945. Pp. xi + 251. $2.75.

A modern writer recently made the seemingly startling statement that, while there are Personalities in God, there are no real personalities anywhere else. He immediately elucidated his meaning by declaring that, until you have given up yourself entirely to God, you will not have a real self. Keep *nothing* back, he says, and you will find happiness.

The author of *Personality and Successful Living* accepts that friendly challenge in a very interesting and informative little volume, which blends the best in modern psychology and psychiatry with sound and sane spirituality. Taking personality as really the individualization of one's spiritual nature, describing Christian personality as the conscious private and social development of that nature according to the teaching and example of Christ, he concludes that the complete well-rounded Christian personality is the only active principle of successful living, the crowning achievement of a happy and successful life.

From childhood, through youth and adolescence, to adulthood and old age, every man, like Christ, can and should advance in wisdom and age and grace before God and man. It is the right combination first of the discipline that is imposed upon us and later in the deliberate choice of habits and other psychological factors under our command, that helps us to become the men and women we wish to be. Clearly, correctly and

charmingly, the author presents the attractiveness and humaneness of Christian holiness.

Dr. Magner exemplifies throughout this work the finesse of a skillful spiritual surgeon. He uses a tempered steel in his cutting, and never hack saws, as so many do, in his successful, spiritual operations. He is cautiously careful in his analyses, avoiding extremes in his treatment, holding definitely to a *modus in rebus* in almost all he says. He describes clearly and evaluates correctly both sides of approach, applying appositely and insisting firmly on spiritual sanity in solution, and ends the right way because he ends always in Christ's way.

The book is a veritable treasure-trove for priest and layman. It contains gems of wisdom and experience that cannot fail to enrich one's life and living.

J. Alfred Lane

Psychiatry for the Priest. By Fr. Paul Lachapelle. Translated by G. J. Brady. Montreal and Westminster, Md.: Catholic Truth Society and The Newman Book Shop, 1945. Pp. 333.

There can be no doubt that a certain knowledge of psychiatry or abnormal psychology is highly desirable for the priest. Even more so is a sound knowledge of normal psychology. Works and courses furnishing this knowledge are very few. It is gratifying that a priest acquired sufficient training in psychiatry to write the present book, even though there are many points on which one might disagree with the author. Writing originally in French, the author, of course, adopted the ideas and the terminology of French psychiatry. This creates some difficulties for the English reader; it would have been better, if the translator had taken account of such differences.

The American psychiatrist, probably, will not side with the author in his conception of "constitutional" mental troubles. (Incidentally, one does not see why the author consistently writes "cyclothemic," while correctly deriving the term from "thymos.") It would seem also that the outlook on what the author describes as "perverted constitution" is all too pessimistic. Perhaps more emphasis should be laid on the necessity of consulting a psychiatrist in any more serious and any doubtful case, and of abiding by his judgment.

The first part of the book deals with brain troubles and their mental symptoms (idiocy, feeblemindedness, senile dementia, dementia praecox, general paresis, epilepsy); there follows a chapter on toxi-infectious psychopathies (alcoholism, toxicomania, etc.). The second part treats of "constitutional" psychoses, including abnormal emotivity, psychasthenia, remarks on psychotherapy, and on the cyclothymic, paranoic, schizoid, hysterical and perverted "constitution." Notwithstand-

ing many good and clever remarks, the book as a whole will serve more as a first introduction into the subject matter, rather than give any definite indications to the priest how to handle abnormal cases.

RUDOLF ALLERS

THE HOLY SACRIFICE. By Rev. Peter Wachter, O.S.B. New York and Cincinnati: Fr. Pustet Company, 1945. Pp. viii + 280.

Since this is a devotional book on the Mass, the author warns us in his foreword to look for no scientific treatment of the subject of the Holy Sacrifice. Hence, we find no footnotes, no bibliography, and, less happily, no index. The work is addressed to clergy and laity, to religious and seculars alike. It is really a series of meditations on the words of the Mass with a view to stimulating the devotion of priest and congregation. It will not supplant the classic book of Semeria (*La Santa Messa*) nor the more popular volume of Chaignon (*The Holy Mass Worthily Celebrated*) but it will be read with profit by all who will use it as a book of spiritual reading.

The author leans very heavily on Nicholas Gihr (*The Holy Mass*) for many of his explanations, though some of his matter is novel, at least in its manner of presentation. Notable examples of this are the section on woman's part in the Holy Sacrifice and the kind of parallelism between the seven words of Jesus on the cross and the seven petitions of the "Our Father." Some of the illustrative stories are quite new and some have their origin in the author's own missionary experiences in the Far East.

If Fr. Wachter's book is read in the spirit of simplicity in which it was written, it will be found an admirably clear and devotionally inspiring addition to the literature of the prayerful analysis of the supreme expression of the Liturgy of the Church.

WILLIAM J. LALLOU

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It is well to have rich architecture, curious works of art, and splendid vestments, when you have a present God; but oh! what a mockery, if you have not! Thus your Church becomes not a home but a sepulchre; like those high cathedrals once Catholic, which you do not know what to do with, which you shut up and make monuments of, sacred to the memory of what has passed away.

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—Cardinal Newman, in *Difficulties of Anglicans* (London: Longmans, Green and Co., 1902), I, 225.

Book Notes

Seminary and college librarians will be interested to know that needed books from France and Germany may be procured through the good offices of Catholic chaplains now on duty in those countries. A priest who knows the requirements of our institutions may be able to pick up some desired items, not only from book stores, but also from owners of private collections who are willing to dispose of duplicates.

The London publishers, Burns, Oates, and Washbourne, Ltd., have produced some new and compact Catholic books in their *Present Problems Series.* One of these books, *Back to the Bible: Some Vital Issues,* is by C. Lattey, S.J., famed as the editor of the Westminster Version of the Scriptures. It is the aim of Fr. Lattey "through the Bible, to lead back to religion and the worship of God many of those whose faith has become dim and their hope faint and their charity cold" (p. 13). All in all, the distinguished English Jesuit scholar has produced one of the most valuable and effective popular handbooks on the introduction to Sacred Scripture in current literature. The 128 crowded pages of *Back to the Bible* contain not only a general introduction to the Scriptures as a whole, but valuable studies on problems within the Old and New Testaments. Fr. Lattey is a protagonist of the idea of non-verbal inspiration. Like most of those who hold this position, he devotes much attention to the description of the active process of inspiration, as described in the *Providentissimus Deus,* and lays less stress on the fact that not only the human authors of the canonical books, but the books themselves are inspired, so that these books, as the Vatican Council teaches, "have God as Author."

Another volume in the *Present Problems Series* is the 144-page *Spiritualism as Spiritualists Have Written of It,* by the Liverpool priest, Fr. Herbert V. O'Neill. Fr. O'Neill has been a student of Spiritualism for 35 years, and he discusses the movement as it is described in the writings of those who identify themselves with it. He quotes and comments on the cynical "warning to mediums" in *Psychic News,* "The Spiritualist Newspaper with the World's Largest Net Sale," to the effect that "In times of difficulty when nearly all the odds are against successful spirit communication, it is best to be cautious." The "warning," as a whole, is such as to show that in at least the minds of those who wrote it, the "spirit message" to be presented by those mediums to whom the "warning" was addressed, would come from nothing more mysterious than the mediums' own imagination.

The inevitable sorrows of war have brought about now, as in 1918, a resurgence of interest in spiritualistic phenomena. For those who may be tempted in this direction, the priest can offer no better information than that provided in Fr. O'Neill's book.

Both *Spiritualism as Spiritualists Have Written of It* and *Back to the Bible* carry prefaces by the Most Rev. Richard Downey, the Archbishop of Liverpool. Both sell in this country for $1.50.

The article "Theology and Religion," printed in the June issue of *The American Ecclesiastical Review,* unfortunately made no mention of the fact that courses in sacred theology for non-clerical students have been offered since 1939 at St. Bonaventure's College at St. Bonaventure, N. Y. These courses have been, and continue to be, eminently successful.

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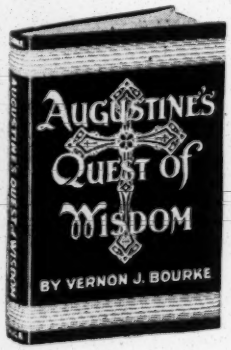

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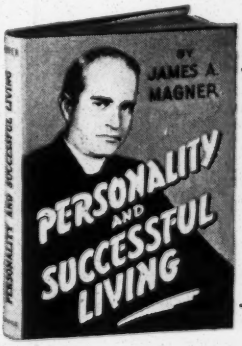

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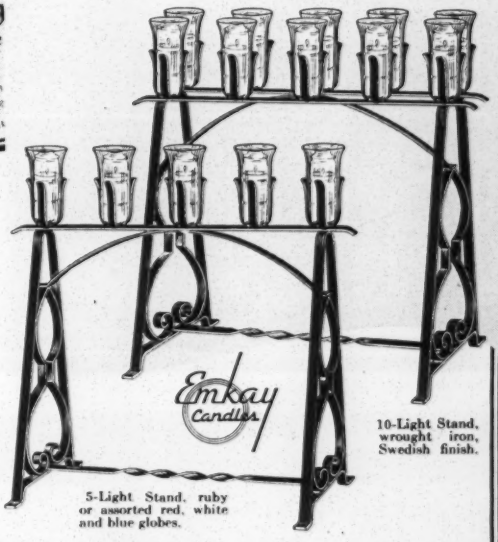

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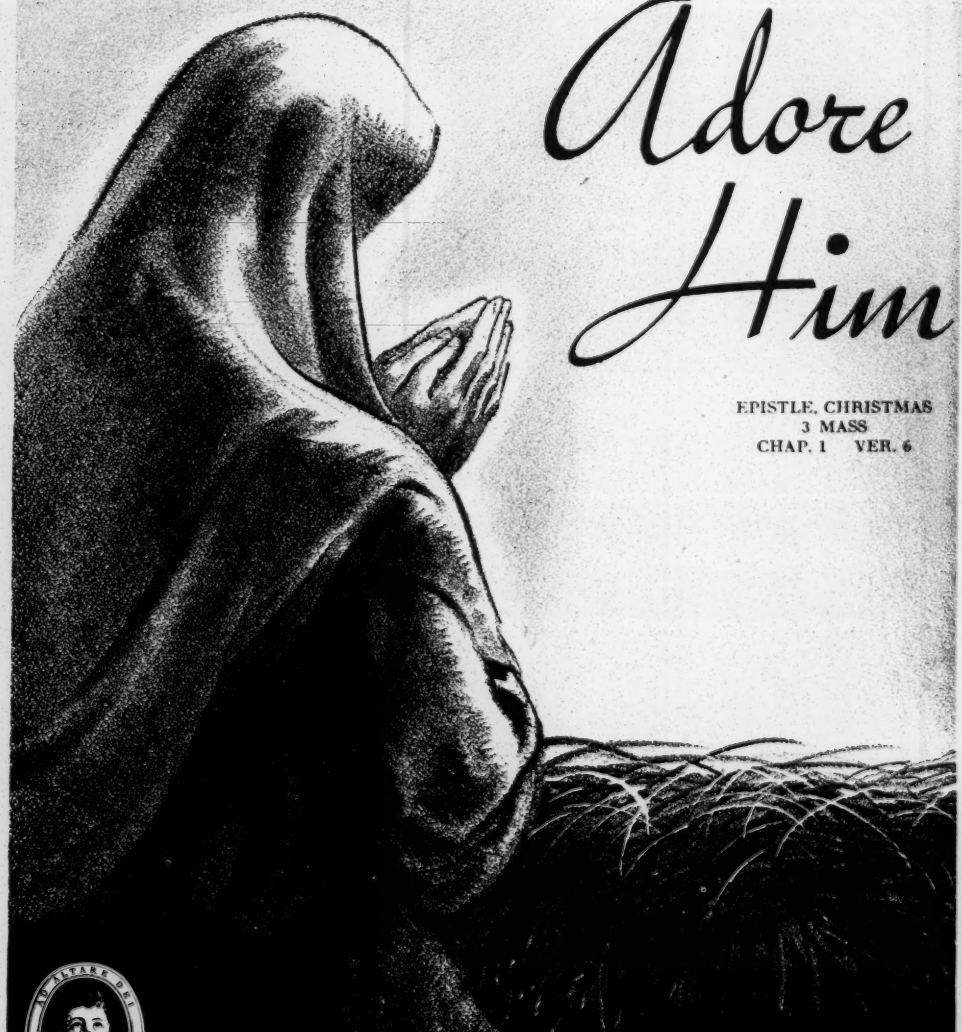

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